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For the Christian Observer.

SKETCHES OF THE REFORMATION, NO. I.

IT is well known that the Reformation of the English Church from the Errors of Popery was begun by Henry VIII. During the reign, however, of that capricious prince the progress of this great work was slow and uncertain. Much of the rubbish of Popery was removed; and by the diffusion of the Holy Scriptures men's minds were prepared for the reception of unadulterated Christianity. But it was not till the succeeding reign that the Church of England acquired its present form, and attained that purity of doctrine and worship by which it is now so eminently distinguished. At so late a period as 1536, Ten Articles of Religion were framed by the Convocation, and published and recommended to general acceptance by the King, and even by Cranmer, which, together with much sound evangelical truth that marks the dawning of a better day, contain a large and obvious mixture of false doctrine.—By penance and good works we shall not only obtain everlasting life, but also deserve the remission of present pain and affliction: we are to give no less faith and credence to the words of absolution, pronounced by the Minister of the Church, than we would give unto the very words and voice of God himself: the sacramental bread and wine verily, substantially, and really, contain and comprehend the very selfsame body and blood of our Saviour which was born and suffered for our redemption: it is very laudable to pray to saints in heaven: it is a very good and charitable deed to pray for souls departed:—these are some of the errors which appear in these half Popish, half Protestant Articles*.

In the following year, 1537, a book was published under the title of "*The godly and pious* Institution *of a Christian Man*," which obtained the name of the Bishops' Book, from its having been drawn up by them. This work retained the errors of the Ten Articles, and was therefore unquestionably very defective when considered as an exposition of the christian system. It contains an Exposition of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, the Seven Sacraments, Justification, and Purgatory; and having been signed by the two Archbishops, nineteen Bishops, eight Archdeacons, and seventeen Doctors of Divinity, was established by act of parliament as the universal rule of faith. It contains also a vindication of the Church of England from the charge of schism, and affirms that Church to be as catholic and apostolic as the Church of Rome, adding that "no Church can be called schismatical, as varying from the unity of the Church of Christ, if it continued in the unity of Christ's faith, hope, and charity, and in the unity of Christ's doctrine and sacraments agreeable to that doctrine†."

In the year 1543 the same book was reprinted with considerable alterations, under the title of "The Erudition of a Christian Man." Many of these alterations were made by the King himself, over whom Gardiner, the Bishop of Winchester, a bigotted Papist, possessed considerable influence‡.

* Fuller's Church History and Strype's Cranmer, p. 41.

† Strype's Cranmer, p. 53.

‡ Strype's Cranmer. Fuller, in his Church History, states the six bloody Articles, as they were called, to have been enacted by the persuasion of Bishop Gardiner, in defiance of Archbishop Cranmer and the Lord Cromwell, who with might and main opposed it. These Articles, which were published in 1540, affirm the real presence; that communion in both kinds is not necessary; that vows of chastity

Cranmer, after the death of his friend Cromwell, had withdrawn himself in a great measure from public life*. On this occasion a corrected copy was sent to Cranmer for his revisal†. Cranmer returned it with animadversions, but it does not appear that his suggestions were adopted, or that the work, when completed, was approved by him in all its parts. On the contrary, if we compare that work with Cranmer's private writings of the same period, we shall discover very satisfactory grounds for an entirely different conclusion. Strype, in his Appendix to the Life of Cranmer, No. XXXI., has preserved some discourses of the Archbishop, which are stated to have been written in this very year 1543, and to have been "occasioned upon his review of the King's book, intitled, *The Erudition of a Christian Man.*" Two of these it may be useful to insert in the Christian Observer, not only as excellent in themselves, but as containing a distinct exposition of Cranmer's private sentiments respecting the important subjects of faith and justification, and as proving also no small degree of contrariety, even at the early period of 1543, between the views inculcated in THE ERUDITION and those held by this great Reformer‡.

I. FAITH.

"This book speaks of pure Christian faith unfeigned, which is without colour, as well in heart as in mouth. He, that hath this faith, converteth from his sin; repenteth him, that he like *the prodigal son,* vainly consumed his will, reason, wits, and other goods, which he received of the mere benefit of his heavenly Father to his said Father's displeasure, and applieth himself wholly to please him again; and trusteth assuredly, that for Christ's sake he will, and doth remit his sins, withdraweth his indignation, delivereth him from his sin, from the power of the infernal spirits, taketh him to his mercy, and maketh him his own son, and his own heir. And he hath also the very Christian hope, that after this life he shall reign ever with Christ in his kingdom. For St. Paul saith, *if we are children then heirs, heirs of God, and joint heirs of Christ.* This is the very pure Christian faith and hope, which every good Christian man ought to profess, believe, and trust: and to say of himself even as Job said, *I know that my Redeemer liveth,* &c.

"And as for the other faith, that the good shall arise unto glory, and the evil unto pain, or, that those that persevere in God's precepts and laws, so long as they so do, they be the right inheritors of his kingdom; this is not the commendation of a Christian his faith, but a most certain proposition, which all the devils believe most certainly. And yet they shall never have their sins forgiven by this faith, nor be inheritors of God's kingdom; because they lack the very Christian faith, not trusting to the goodness and mercy of God for their own offences: but they hate God, envy his glory, and be utterly in despair.

"For the more large declaration of the Christian faith, it is to be considered, that there is a general faith; which all that be christened, as well good as evil, have. As to believe that God is; that he is the Maker and Creator of all things: and that Christ is the Saviour and Redeemer of the world: and for his sake all penitent sinners shall have remission of their sins: and that there shall be a general resurrection at the end of this mortal world; at the which Christ shall judge all the good to joy without end, and the evil to pain without end; with such other like things. And all these things the devils also believe, and tremble for fear and grievousness of God's indignation and torments, which they shall endure, and ever shall do. But they have not the right Christian faith, that their own sins by Christ's redemption be pardoned and forgiven;

ought to be observed, private masses continued, and auricular confession used, as *necessary to salvation.* Fuller's statement would of itself sufficiently establish the fact of Gardiner's superior influence over the King, when compared with Cranmer's, at the time THE ERUDITION was published, and it is confirmed by the fact that Cranmer, after King Henry's death, declared that the King had been *seduced* in framing the ERUDITION. (See also C. O. for March, p 163.)

* Strype's Cranmer, p. 86. † Ib. p. 95.

‡ Collier, in his Ecclesiastical History, Vol. II. p. 188—191, gives an account of the *Erudition,* and compares it with the *Institution,* in order to prove its papistical character. "In a word," he adds, "where the *Erudition* differs from the Institution, it seems mostly to lose ground, to go off from the primitive plan, and to reform backwards."

that themselves by Christ be delivered from God's wrath, and be made his beloved children, and heirs of his kingdom to come. The other faith have all devils and wicked Christian people, that be his members: but this pure Christian faith have none but those that truly belong to Christ, and be the very members of his body, and endeavour themselves to persevere in his precepts and laws; although many pretend to have the same pure faith, which nevertheless have it not, but only in their mouths. For as there is a lie in the mouth, and a lie in the heart; even so there is a faith in the mouth, and a faith in the heart. Examine every man, if he trust in God, and love God above all things. And in word he will answer, yea. But examine every man's acts and deeds, and surely in a great number their acts and deeds condemn their words. For they walk after their own wills and pleasures, and not after God's commandments. And Christ himself saith, *He who loveth me keepeth my commandments.* And St. John saith, *He who says that he knows God, and keepeth not his commandments, is a liar.* And therefore all those, that bridle not their own appetites, but follow them and accomplish the will of their own carnal minds; they trust in God, and trust God no further than the lips. And if they persuade themselves, that they trust in God, and love God in their hearts, and be of any estimation before God, then be they much deceived; and as St. Paul saith, *they deceive their own hearts.* Our own flesh and carnal mind is contrary to the spirit and motion of God. But *they,* saith St. Paul, *that belong unto Christ, do crucify their flesh with the affections and lusts thereof.* And contrary he saith, *They that follow the lusts of the flesh shall not inherit the kingdom of God.* These be very notable and fearful sentences unto all such as be not repentant, but live after their own wills, and not after God's will, neither have the right faith, nor love unto God, nor shall be inheritors of his kingdom. And though Christ had paid a sufficient ransom for all the sins in the world, and is a sufficient Redeemer and Saviour of all the world; yet shall they have no part thereof. For they belong not unto Christ, and Christ utterly refuseth them for his, which have faith and love only in their mouths, and have not the same engraven in their hearts, and expressed in their actions and deeds."

And so he goes on more largely to illustrate this argument of the necessity of more than a mere faith in the mouth. Afterwards the discourse thus proceeds.

"If as treacle, kept only in the mouth, doth not remedy poison in the whole body; but the treacle must enter down into the body, and then it altereth the whole body, and expels all venom and poison: in like manner, he whose profession of his faith is only in his mouth, and altereth not his evil life, is not forgiven his sins; is not delivered from hell, nor from the power of devils; is not made the Son of God: but continueth still in his poison of sin, in the wrath and indignation of God, and in the damnation of the wicked in hell.

"But if the profession of our faith of the remission of our own sins, enter within unto the deepness of our hearts, then it must needs kindle a warm fire of love in our hearts towards God, and towards all others for the love of God; a fervent mind to seek and procure God's honour, will, and pleasure in all things; a good will and mind to help every man, and to do good unto them so far, as our might, wisdom, learning, counsel, health, strength, and all other gifts, which we have received of God, will extend: and *in summa,* a firm intent and purpose to do all that is good, and leave all that is evil. This is the very right, pure, perfect, lovely, christian, hearty, and justifying faith, which worketh by love, as St. Paul saith, and suffereth no venom or poison of sin to remain within the heart: (*Acts* xv. *God purifying their hearts by faith.*) But gendereth in the heart a hatred unto all sin, and makes a sinner clean a new man; and is the faith which every Christian man ought to profess in his Creed. And of this faith runneth all our *paraphrasis* upon the same. For as for the other feigned, pretended, hypocritical, and adulterate faith in the mouth, it is but only a painted visor before men; but before God it is hollow within, dead, rotten, and nothing worth.

II. JUSTIFICATION.

"And for a further declaration, to know how we obtain our justification, it is expedient to consider first, how naughty and sinful we are all, that

be of Adam's kindred: and, contrariwise, what mercifulness is in God, which to all faithful and penitent sinners, pardoneth all their offences for Christ's sake. Of these two things no man is lightly ignorant, that ever hath heard of the fall of Adam, which was to the infection of all his posterity: and again of the inexplicable mercy of our heavenly Father, which sent his only begotten Son to suffer his most grievous passion for us, and shed his most precious blood, the price of our redemption. But it is greatly to be wished and desired, that as all Christian men do know the same, so that every man might acknowledge himself a miserable sinner, not worthy to be called his son; and yet surely trust, that to him being repentant God's mercy is ready to forgive. And he that seeth not these two things verified in himself, can take no manner of emolument or profit, by knowledging and believing the said things to be verified in others. But we cannot satisfy our minds, settle our conscience, that these things be true, saying that we do evidently see, that God's word so teacheth us. The commandments of God lay our faults before our eyes; which putteth us in fear and dread, and maketh us see the wrath of God against our sins; (as St. Paul saith, *By the law is the knowledge of sin:* and, *the law worketh wrath*) and maketh us sorry and repentant, that ever we should come into the displeasure of God, and the captivity of the devil.

"The gracious and benign promises of God, by the mediation of Christ, sheweth us, and that to our great relief and comfort, whensoever we be repentant and return fully to God in our hearts, that we have forgiveness of our sins, be reconciled to God, and be accepted and reputed just and righteous in his sight, only by his grace and mercy, which he doth grant and give unto us for his dearly beloved Son's sake, Jesus Christ, who paid a sufficient ransom for our sins; whose blood doth wash away the same; whose bitter and grievous passion is the only pacifying oblation, that putteth away from us the wrath of God his Father; whose sanctified body, offered on the cross, is the only sacrifice of sweet and pleasant savour, as St. Paul saith; that is to say, of such sweetness and pleasantness to the Father, that for the same he accepteth and reputeth of like sweetness all them, that the same offering doth serve for. These benefits of God with innumerable others, whosoever extendeth and well pondereth in his heart, and thereby conceiveth a firm trust and feeling of God's mercy, whereof springeth in his heart a warm love, fervent heat of zeal towards God: it is not possible, but that he shall fall to work, and be ready to the performance of all such works, as he knoweth to be acceptable unto God.

"And these works only, which follow justification, do please God; forasmuch as they proceed from a heart endued with pure faith and love to God. But the works which we do before our justification, be not allowed and accepted before God, although they appear never so great and glorious in the sight of men. For after our justification only begin we to work as the Law of God requireth: then we shall do all good works willingly, although not so exactly as the law requireth, by means of the infirmity of the flesh; nevertheless by the merits and benefits of Christ, we being sorry that we cannot do all things no more exquisitely and duly, all our works shall be accepted and taken of God as most exquisite, pure, and perfect. Now they that think they may come to justification by performance of the law, by their own deeds and merits, or by any other means, than is above rehearsed, they go from Christ, they renounce his grace. *Christ is become of no effect to you,* saith St. Paul, Gal. v. *whosoever of you are justified by the law, ye are fallen from grace.* They be not partakers of his justice that he hath procured, or the merciful benefits that be given by him. For St. Paul saith, (a general rule for all them, that will seek such by-paths to obtain justification,) *Those,* saith he, *that will not acknowledge the justice,* or righteousness, *which cometh by God, but go about to avaunce their own righteousness, shall never come to that righteousness, which we have by God, which is the righteousness of Christ.* By whom only all the saints in heaven, and all others that have been saved, have been reputed righteous, and justified. So that to Christ our only Saviour and Redeemer, of whose righteousness both their and our justification doth depend, is to be transcribed all the glory thereof."

The intelligent reader will readily perceive the bearing which these details and extracts have on some recent controversies. They seem to prove beyond dispute, that neither the King's book, commonly called the *Erudition*, nor its prototype the *Institution*, can be considered as fairly exhibiting the sentiments of Cranmer on the subjects of faith and justification. The real sentiments of that eminent Reformer are to be discovered in the above discourses; and these discourses will be found to be in strict agreement with the present Articles and Homilies of the Church.

Q.

For the Christian Observer.

HEB. iii. 13. *Exhort one another daily, while it is called, to-day; lest any of you be hardened through the deceitfulness of sin.*

AFTER having considered in your last number the nature, I proceed now to consider the *reasons* of the duty to which we are exhorted in this passage of Scripture; which includes not only exhortation to what is right, but reproof of what is wrong. We are to exhort and reprove one another, first, because others may perceive things in us of which we ourselves are not aware. It is by no means an uncommon case for people to see the same faults in others, which they are, in a great measure, insensible of in themselves. And though this must be condemned as the effect of self-love, and of inattention to self-examination, and perhaps also of a censorious spirit, yet it may be turned to good account in the case under consideration.

Again—We are to perform the duty in question because we are apt to overlook, or think lightly of that sin, from which we are the most in danger. We are not only partial to our own sins in general, but to that in particular which most easily besets us. This arises partly from its great power and prevalency. Hence the Apostle recommends it more especially to our notice, "Let us lay aside," says he, "every weight, and the sin which doth so easily beset us." Others will often see the effects of this master passion when we ourselves are, in a great measure, or wholly, insensible of them; and, in every case, it is the part of wisdom to suspect ourselves, and to attend to the reproofs and exhortations of our friends. And, without doubt, much more real spiritual advantage would be found in the society and conversation of our Christian friends than is generally done, were we more watchful over, and more faithful to, ourselves and one another, in prudently giving, and patiently and meekly receiving, reproof and exhortation.

But another cause of our overlooking, or thinking lightly of our besetting sin, is its *deceitful working*; whereby it is either hidden from ourselves, or appears to us as a virtuous disposition, more deserving of praise and commendation than of blame and censure. Even as Satan is sometimes transformed into an angel of light, and his ministers appear as the ministers of righteousness, so sin itself, by its *deceitfulness*, will impose upon its subjects, and make them for a time believe that it is a real good. And all this is carried on by *the artful management of the enemy of souls*, who, while he rules altogether in the hearts of the children of disobedience, works also on the remaining corruptions even of true Christians, and gains advantage over them by their besetting sins in particular. We should not, therefore, be ignorant of his devices.

My meaning may be illustrated by adducing a few instances of particular sins, which people frequently blame in others while they are themselves under the power, or, at least, the too great prevalency of them. How common is it to hear *covetuousness* censured and inveighed against by covetous persons. But observe, it is not their *own* covetousness which they blame, it is that of *others*: while by the strange deceit and treachery of their own hearts, by the power which the sin has obtained over them, and by the artful management of the enemy of souls, they fancy themselves to be free from this fault.

The next instance I shall produce is of passion, or *violent anger*; a sin which does not, indeed, deceive in the same way, because its existence is generally admitted by the persons who are subject to it, but which is extenuated, excused, and thought lightly of, in comparison of other sins. People allege that it is constitutional, they cannot therefore help it: it is in their nature: God has made them so: and

thus, instead of taking blame to themselves, they most wickedly lay blame upon their Maker. Exhortation and reproof are proper here; but these must be given when the party is calm and composed: they will not be attended to when passion prevails over reason, and when every thing, though ever so well meant, will tend to inflame, like oil thrown upon a fire. It would be well for persons who are subject to violent anger or hastiness of spirit, to consider seriously some of the wise man's weighty and striking sayings on this subject; such as these, "An angry man stirreth up strife, and a furious man aboundeth in transgression. He that is slow to wrath, is of great understanding; but he that is hasty of spirit, exalteth folly. He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

I might go on to mention *impatience*, a *murmuring* and *complaining* disposition, the *love of ease*, the *desire of power*, *self-will*, *self-indulgence*, &c. in all which people are much deceived in their judgment of themselves, too frequently overlooking, or thinking lightly of those dispositions, tempers, words, and actions, for which they are most to blame, and in which their sin principally consists; and directing their attention to points in which there is less danger. This is a very common species of deceit against which we cannot be too much on our guard, being extremely subtle, and carried on by such plausible pretences that its detection is very difficult. It even frequently happens, that when some faithful friend reminds us of a sin, which he perceives too frequently to prevail, gently reproves us, and exhorts us to watch and pray, and strive against it; if we are not offended with this freedom (as is too often the case), we, at least, think the caution needless, slight the advice, and put it off by saying, "I wish I had nothing worse than that to lament, my heart is full of evil, in me dwelleth no good thing," with other expressions of the same kind, which indeed are scriptural, and seem to indicate great knowledge of the heart; but yet are mere generalities which serve no purpose but to keep the mind from attending, as it ought to do, to that particular disposition, or tendency to evil, in which the main strength of sin lies.

If, however, we would pay regard to the opinion and advice of others in this instance, and submit to their judgment, notwithstanding the partiality of self-love in our favour, how useful might their admonitions be! And how much good might Christians be the means of communicating to each other, by mutual rebuke, reproof, and exhortation given in faithfulness and love! Reproof is, indeed, sometimes unpleasant; but when given in a right spirit, and with a proper view, it is an evidence of greater regard and affection, than those possess who omit this necessary duty from a fear of offending. "Open rebuke is better than secret love," says the wise man; and he tells us likewise, that "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." Nor ought we to be soon weary of these good offices, though we do not see the desired effect attending them; for the command is, "reprove, rebuke, exhort with all long-suffering." And to strengthen the direction which stands at the head of this paper, let it also be remembered, that the great Apostle of the Gentiles employed a large portion of the latter end of his Epistles in exhortation to duty, reproof of sin, and encouragement to perseverance in grace and holiness.

C.O.T.

To the Editor of the Christian Observer.

As you occasionally admit biblical criticism into your useful work, I am induced to make a remark on 2 Kings viii. 13. "But what, is thy servant a dog that he should do this great thing?"

These words are usually considered as expressing surprise and indignation on the part of Hazael, that the prophet should be so uncharitable as to suppose him capable of committing such cruelty as is specified in the preceding verse; and the passage is very commonly quoted as an instance how little apt men are to suspect the real depravity of their own hearts. I should be sorry to advance any thing that might weaken our means of inculcating so important a lesson; but as that lesson is taught us in various other Scriptures, and as we gain no-

thing eventually from illustrating any sentiment by unapt or misinterpreted texts, I may venture to mention another interpretation which has been given of the passage, viz. that Hazael expresses his surprise, not that the prophet should think him capable of such extreme cruelty, but that he should suppose that he (an insignificant animal as he is pleased to term himself) should ever have the power or means of accomplishing so great and extraordinary a thing. The arguments, which are conclusive with me in favour of the latter interpretation, are these—1. Its agreement with the original Hebrew, as well as with the English translation, if the punctuation only be altered—"But what is thy servant, a [mere] dog, that he should do this great thing?

2. The translation of the LXX. Τις εστιν ὁ δουλος σου, ὁ κυων ὁ τεθνηκως ὁτι ποιησει το ῥημα τουτο; "Who is thy servant, this dead dog, that he should do this thing."

2. The common acceptation of the word כלב (dog) as denoting meanness or insignificance, when used by any one respecting himself. See 1 Sam. xvii. 43. 1 Sam. xxiv. 14. 2 Sam. ix. 8.

4. The prophet's reply, which seems obscure according to the former interpretation: for, if the meaning of Hazael's question be, "How can you suppose me capable of such brutal ferocity?" the answer must be to this effect, "I can easily suppose it, because the Lord hath shewed me that thou shalt be king of Syria." But how should his advancement to the kingdom account for a more peculiar propensity to cruelty? It would obviously account for his having the *power* of doing what the prophet had specified. If, therefore, the meaning of the question be, "How can you suppose that one of my insignificance will ever be able to do such great things?" then the answer, "The Lord hath shewed me that thou shalt be king of Syria," is intelligible and pertinent.

Besides, if we consider the character of Hazael as a heathen, probably bred a soldier, and now an ambitious officer, we shall not so much wonder that he should consider all which the prophet had mentioned, rather as *great exploits*, than as *horrid wickedness*.

V. H.

To the Editor of the Christian Observer.

Some particulars having appeared in your Miscellany respecting the late Rev. Mr. Adam of Wintringham, it may be gratifying to some of your readers to see a prayer, which was drawn up, and made use of, by that excellent man, when he retired to prepare his pulpit addresses. It is taken from the original MSS. which, with some other of his papers, came into my possession (having been his curate) soon after his decease.

S. K.

A PRAYER.

O blessed Lord God, who teachest man knowledge, and givest wisdom, to the simple, assist and bless me in all my studies and undertakings, and especially in the work I am now about, of meditating, and preparing what I am to deliver to the people in thy name. Open mine eyes that I may see the wondrous things of thy law; illuminate my understanding with thy saving truth; purify my heart with the love of it; enable me rightly to divide thy word from my own inward experience, and to declare it boldly in full assurance of faith, with true compassion for souls, and a holy zeal for thy glory.

O Jesus, bless the labours of all those who are employed in propagating thy Gospel of peace and salvation: if it be thy blessed will, increase the number of them, and let thy arm be with them to protect them, and thy spirit to guide, support, and comfort them. Send out thy commandment, that thy word may run swiftly, and fulfil all thy good pleasure. Let thy way be known upon earth, and thy saving health among all nations. Let the knowledge of the Lord cover the earth, as the waters cover the sea. Arise, O Lord, and have mercy upon Sion, for it is time that thou have mercy upon her, yea the time is come. Have mercy upon all unbelievers, take from them all ignorance, hardness of heart, and contempt of thy word; and bring them home, blessed Lord, to thy flock. Thou art our Saviour and mighty deliverer, and without thy gracious help we perish. Remember thy holy covenant. O God, make speed to save us; O Lord, make haste to help us. Bless me, even me also, O my God,

in my ministry in this place. I know I am utterly unworthy to speak at all in thy name; but thou sendest to man by man, and canst perfect thy praise even out of my mouth. Lord, have mercy upon us. Raise up, we pray thee, thy power, and come among us, and with great might succour us. O send out thy light and thy truth, to guide our feet into the way of peace. Send down thy reproving spirit to convince us of sin, to comfort us with the knowledge of thy righteousness, to be in us as a refiner's fire, and like fuller's soap, sitting in judgment upon our lusts, cleansing and consuming all our iniquities, and casting the devil out of the possession he has gotten in our hearts. O, let us not say, we will not have thy blessed Son to reign over us, but bring us with penitent hearts to the fountain opened for sin and uncleanness, that, through him, and by faith in his precious blood-shedding, we may rejoice before thee in righteousness and true holiness, all the days of our lives. And, O gracious God, pardon my foul omissions, my unbelief, and wretched thoughtlessness, in neglecting to pray for my flock; and grant that, for the time to come, I may watch over them with godly jealousy, and be very earnest with thee, in the overflowings of a faithful and true heart, for a blessing upon my endeavours among them. O Lord, look upon me in mercy, in the greater mercy because for the place and calling I am in, I must give a stricter account to thee. "Look, therefore, upon me, O Lord, but not till thou hast nailed my sins to the cross of Christ, not till thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ; that so the punishment, which should else overtake me, may pass over me*:" then look, and say unto my soul, I have forgiven thee; and by the work of thy mercy in my soul make me feel it, through Jesus Christ our only Lord and Saviour.—Amen.

To the Editor of the Christian Observer.

THE first question, observes Bishop Burnet in his admirable Discourse of the Pastoral Care, that is put in the ordination office of Deacons, is, "Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office, to serve God, for the promoting of his glory, and the edifying of his people?" To which the answer is, "I trust so." Certainly this answer, adds the Bp., ought to be well considered; for if any says, "I trust so," that yet knows nothing of any such motion, and can give no account of it, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth, and that not to *men* but to *God*. And how can one expect to be received by God, or be sent and sealed by him, that dares do a thing of so crying a nature as to pretend, that he trusts he has this motion, who knows that he has it not, who has made no reflections on it, and when asked what he means by it, can say nothing concerning it; and yet he dares venture to come and say it before God and his Church. If a man pretends a commission from a prince, or, indeed, from any person, and acts in his name upon it, the law will fall on him and punish him: and shall the great God of heaven and earth be thus vouched, and his motions be pretended to by those whom he has neither called nor sent? And shall not he reckon with those who dare to run without his mission, pretending that they trust they have it, when, perhaps, they understand not the importance of it: nay, and perhaps, some laugh at it as an enthusiastical question, who yet will go through with the office. They come to Christ for the loaves; they hope to live by the altar and the Gospel, how little soever they serve at the one or preach the other; therefore they will say any thing that is necessary for qualifying them to this whether true or false. Many may be able to answer this question truly, according to the sense of the Church, who may yet have great doubting in themselves concerning it: but every man that has it not, must needs know that he has it not. The true meaning of it must be resolved thus: the motives that ought to determine a man to dedicate himself to the ministring in the Church, are a zeal for promoting the glory of God, for raising the honour of the Christian Religion, and for the making it to be better understood and more submitted to. He that loves it and feels

* The passage marked as quotation, is part of Archbishop Laud's Prayer upon the Scaffold.—EDITOR.

the excellency of it in himself, who has a due sense of God's goodness in it to mankind, and who is entirely possessed with that, will feel a zeal within himself for communicating it to others: that so the only true God and Jesus Christ, whom he hath sent, may be more universally glorified and served by his creatures. And when to this he has added a concern for the souls of men, a tenderness for them, a zeal to rescue them from endless misery, and a desire to put them in the way to everlasting happiness; and from these motives feels in himself a desire to dedicate his life and labours to those ends; and in order to them, studies to understand the Scriptures, and more particularly the New Testament; that from thence he may form a true notion of this holy religion, and so be an able minister of it: this man, and only this man, so moved and so qualified, can in truth and with a good conscience answer, that "he trusts he is inwardly moved by the Holy Ghost:" and every one that ventures on the saying it without this, is a sacrilegious prophaner of the name of God and of his Holy Spirit, and breaks in upon his Church, not to feed it, but to rob it.—*Pastoral Care.*

URBANUS.

For the Christian Observer.

SCRIPTURAL INTERPRETATION OF THE TERM, "A GOOD CONSCIENCE."

THAT ignorance of the Gospel, which is so prevalent even in this Christian land, discovers itself perhaps in nothing more clearly than in the unscriptural use continually made of the term, A GOOD CONSCIENCE. Some employ it in order to denote that they know of nothing wrong which has been ever done by them: they are not sinners. If the language used by them be just, they are almost as pure even as angels. They know not in how "many things we all offend," and that "if we say we have no sin we deceive ourselves, and the truth is not in us: but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Others admit that they have erred, but their faults have been so few, and those few so venial, that it would be wrong to trouble themselves on that account. Had they committed murder, or adultery, or theft, or perjury, they should never have enjoyed a moment's peace; but now they have a *good conscience*, and a *good conscience* is a continual feast.

Others possess more knowledge of the Gospel. They own that they have "left undone the things which they ought to have done, and done the things which they ought not to have done, and that there is no health in them:" but then they comfort themselves that they are not worse than their neighbours: for are not all men sinners? And why should they be pained at the contemplation of those faults which belong to the whole human race? They satisfy themselves with the orthodoxy of their creed, and allow their conscience to fall asleep.

It is unnecessary to pursue the observation. Suffice it to say, that the vain, the proud, the covetous, the worldly, the sensual even and the profane, have each their *good conscience*. But is this the *good conscience* spoken of in Scripture? Unquestionably not. The *good conscience* of all these persons indisposes them to amendment. It confirms them in impenitence. It precludes self-examination, by suggesting that they are already right: and they are right, because they are right. Their confident persuasion stands in the place of proof; and therefore they are some of the worst enthusiasts, though enthusiasm possibly may be the professed object of their dislike.

I propose, in every part of this paper, to refer to Scripture as the test of the justice of my remarks. Here, therefore, I would ask, whether all the persons who have been described may not fairly be included among that "generation of men," who are said in the Old Testament, to be "pure in their own eyes, and yet to be not washed from their filthiness?" The Pharisees appear to have been of the same general class. Their consciences did not upbraid them. They even valued themselves for the pre-eminence of their supposed piety and virtue, saying, "God I thank thee that I am not as other men." Nevertheless we know that they were declared to be hypocrites by him who knows the heart.

In order to possess a good conscience in the scriptural sense of that

term, it is necessary in the first place, to have the mind enlightened with the true knowledge of good and evil. "If thine eye be single," said our Saviour, "thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darkness; if, therefore, the light that is in thee be darkness how great is that darkness"—"To the pure," says the Apostle, (that is, to those who possess the true purity of the Gospel), "all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and *conscience* is defiled."

But I must also touch on some mistakes respecting a *good conscience*, which are very different from those already spoken of. Some religious men have endeavoured to limit the meaning of the expression in the following manner. A *good conscience*, say they, means a conscience freed from a sense of condemnation on account of sin, through faith in the atoning blood of Jesus Christ. They consider not that a consciousness of being freed from the prevailing *power* of sin, ought, undoubtedly, to be included in their view of this subject.

Others, perceiving how much the term a *good conscience* has been abused by worldly men, are inclined to dismiss it from their vocabulary. They forget that it occurs in Scripture as often, at least, as many phrases of which they make frequent use, and they are not sufficiently apprised of the excellent purposes to which this expression may be turned.

Let us then endeavour to explain the term in a manner which shall be safe and scriptural.

A *good conscience*, in its highest and most important signification, means, as I apprehend, a consciousness or knowledge of things done, thought, and felt by us, which are good in such a sense as to afford just evidence of our being in the favour of the Almighty. Men, indeed, may deem a thing to be good, not because it is really good, but because, through some error in their judgment, it appears to them to be so. It is, therefore, important to distinguish this misguided, and, at the same time, self-approving conscience, from that which is termed in Scripture, "the answer of a good conscience towards God."

I have said that the term denotes the consciousness of something good, *done, thought, and felt*. It is material thus to include the several operations and affections of the mind. A *good conscience* will then imply a consciousness not only of certain good works performed, but likewise of a good motive to those works; a consciousness also of the exercise of repentance and faith in Christ, and of the prevalence of holy affections. According to this representation, all the graces of the Holy Spirit wrought *in us* will be the subject of our consciousness.

Proceeding according to the general definition which has thus been given, I shall now endeavour to point out some circumstances which ought to unite in producing a good conscience, resorting, however, continually to the sacred writings as my principal guide in pursuing this important topic.

The worshippers of God, under the Jewish dispensation, felt no confidence in drawing near to him, in his holy temple, unless the sacrifice was offered. They were taught to tremble at the thought of intruding themselves into the Holy of Holies, and to resort to a high priest as their mediator and intercessor. Without this encouragement the *conscience* of the worshippers was uneasy. Now the institutions which tended to excite these feelings in the Jews were introductory to the Gospel. God intended that the conscience of those, who should live under the new dispensation, should, in like manner, remain fearful and distressed until relieved by the exercise of faith in that great high priest, in whom the types of the Old Testament were to be accomplished. How plainly is this sentiment inculcated by the Apostle in his Epistle to the Hebrews! "Having, therefore, boldness to enter into the Holiest by the *blood of Jesus*, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high-priest over the House of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from *an evil conscience*, and our bodies washed with pure water." That opinion, therefore, to which I before alluded, that a *good conscience*, in the scriptural sense of the term, means a conscience freed from a sense of the guilt of sin through the *sprinkling of the blood of Christ*, has evidently the authority of Scrip-

ture; and indeed this is a primary and fundamental point which cannot be too earnestly insisted on. Man is a guilty creature, and a *good conscience*, therefore, is to be obtained, not by imagining that we are innocent, but by confessing that we are sinful, and by "believing in him who died for our sins and rose again for our justification."

I would, however, infer from the same passage, the necessity of including, in our idea of a *good conscience*, a consciousness of deliverance from the reigning *power* of sin. He who wished to be an acceptable worshipper under the law performed various bodily ablutions, and the Apostle alludes to these when after speaking of the "assurance of faith," and "of having the heart sprinkled from an evil conscience," he adds, "and having our bodies washed with pure water." Can there be a doubt that this sprinkling of the body with water under the law was typical of the purification of the heart by the Holy Spirit under the Gospel? "Except," said Christ, "a man be born of water and of the spirit he cannot see the kingdom of God;" a nearly corresponding passage in the Hebrews deserves here to be quoted. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the *blood of Christ*, who, through the eternal spirit, offered himself without spot to God, *purge* your *consciences from dead works to serve the living God?*"

The passages of Scripture which either speak of a good conscience, or use expressions nearly synonymous to it, are numerous: and they conspire to shew that both in judging of our own spiritual state and in measuring the degree of comfort to which we are intitled, the integrity of heart and life, of which we are conscious, forms the great evidence on which we ought to rest. "For our rejoicing," says the Apostle, "is this, the *testimony of our conciences*, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."—"Herein," says St. Paul, "do I exercise myself to have a conscience void of offence towards God and towards man."

Let us not, therefore, improperly limit the meaning of the expression which is under consideration, and let us not be afraid either of the term itself when rightly interpreted, or of the general sentiment with which it is associated. One Apostle places the expression "a good conscience," between that of "a pure heart" and a "faith unfeigned," and we find another exhorting the believers "to give an answer to every man that asketh a *reason* of the hope that was in them with meekness and fear, having *a good conscience*, that whereas they spoke evil of them as evil doers they might be ashamed that falsely accused their good conversation in Christ."—"We trust," said St. Paul, "we have a *good conscience* willing in all things to live honestly."

There is a sense in which, as Solomon says, "a good man shall be satisfied from himself," and David evidently derived much consolation from the confidence which he had in his own sincerity and uprightness. "Judge me, O Lord, for I have walked in mine integrity. Examine me and prove me; try my reins and my heart. I have hated the congregation of evil doers. I will wash my hands in innocency: so will I compass thine altar."—"As for me I will walk in mine *integrity*—redeem me and be *merciful* unto me."—"Who shall ascend into thine holy hill? Even he that hath clean hands and a pure heart."—"He shall receive the blessing of the Lord, and righteousness from the God of his salvation." St. Paul often expresses a consciousness of his own uprightness in somewhat similiar language. "Wherefore I take you to record this day that I am pure from the blood of all men. I have coveted no man's silver nor gold, nor apparel. Yea, ye yourselves do know that these hands have ministered to my necessities."—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Man, undoubtedly, is represented in Scripture as a sinful creature, who must stand indebted to mere mercy for his salvation. He is, however, considered also as created anew in Christ Jesus unto good works, and the consciousness that he performs these fruits of the Spirit, and has laid aside the works of the flesh, is the ground on which he is taught to judge

that he is of the number of those who shall obtain mercy. We err, therefore, if we contemplate him singly under either of these two characters. The Scriptures are earnest on both points. On the one hand, they labour to bring down the pride of man and to exalt Christ as the Saviour, affirming, in terms the most strong as well as explicit, that faith and not works is the means of our justification. In pressing this subject they sometimes surprise and nearly confound us by the boldness of their language. They not only speak of being "washed from our sins in his blood," of being "*justified by faith*, and of thus obtaining *peace with God through our Lord Jesus Christ:*" they even affirm, that the "faith" of that man "who *worketh not*, but who believeth in him who *justifieth* the *ungodly*, is counted for righteousness." Nevertheless, in other places they freely treat of the testimony of *a good conscience*, and express themselves in such a manner as plainly to show that solid proof of our acceptance with God must be afforded, both to ourselves and others, by bringing forth the various fruits of the Spirit. Their language, in speaking of the believer's practice of good works, and his triumph over sin, is as strong and as explicit as in the other case. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."—"Whosoever abideth in him sinneth not."—"Whosoever sinneth hath not seen him, neither known him."—"Little children, let no man deceive you. He that doeth righteousness is righteous even as he is righteous."—"In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God."—"My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our hearts and knoweth all things. Beloved, if our hearts condemn us not, then have we *confidence towards God*."

MODERATOR.

IN our Volume for 1802, p. 495, we inserted three letters of that eminent servant of God, the Reverend C. F. SWARTZ. Three more were sent us at the same time, which it was our intention to insert in the succeeding number; but they were mislaid, and have only lately been found. We have much pleasure in being able to lay them before our readers.

Tanjore, March 4, 1784.

DEAR SIR,

THE bearer of this has told me of his intention of coming to ———. I therefore take the opportunity of writing you a few lines.

Hitherto a gracious God has preserved, guided, and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left; but God has hid us under the pavilion of his kind Providence. The 103d psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it. Our goodness extendeth not to him.

I heartily wish to see you, and I entertained a lively hope, that in my return from the Mysore country I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the commissioners. I accepted the offer.

But I was stopped and detained eleven days at .....*. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburam, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peacemaking. But who knows but there

* This word defaced in the letter.

might have been temptations too great for me? I intreat God to bless our commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousness! A thousand times I think with myself —good God, must all these people die? must they all appear before the tribunal of Jesus the Mediator and the Judge? How little do they mind their end, and the consequence of their lives!*****

My sincere wish and prayer is, that you and I may be found true disciples of Jesus, and so at last rejoice with him eternally.

I am, your sincere friend,

C. F. SWARTZ.

Tanjore, March 31, 1787.

MY DEAR FRIENDS,

As Mr. Kohlhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was January 23rd, the sight of the young man and his aged father sitting near the altar melted down my heart, so that I could not refrain from shedding tears. I know you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death.

You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He shewed me his newly adopted son, saying, "This is not my, but your, son. Into your hands and care I deliver the child."

I replied, "You know my willingness to serve you according to my scanty ability. But this, your last wish and desire, is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child, perhaps, once or twice in a month. What good can this do to the child? I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method."

He said, "What method do you mean?" I answered, "You have a brother. Deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means you save the child's life, and preserve your country in a state of tranquillity." The Rajah said he would consider all, and so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. —— and the Colonel and I myself were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the following manner. "I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country. But when the child is grown up, he is to act as a father to the child. I hope the company will confirm this my last will. You, Gentlemen, are witnesses to what I have said."

May you both be kings and priests before God.

I am, dear friends, your's, &c.

C. F. SWARTZ.

Tanjore, April, 10, 1795.

MY DEAR FRIENDS,

As Mr. Kohlhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is the redemption made by Jesus Christ. He is and shall be my *wisdom*. By him, I have received the salutary knowledge, which leads me to the favour of God. He is my

righteousness. By his atonement I have pardon of my sins. Being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification.* In his holy life I best learn the whole will of God, and by his spirit I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption.* By him I shall be delivered from all evil, and made eternally happy.

Others may glory in what they please, I will glory in nothing else but Jesus Christ and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will stedfastly endeavour, by the grace of God, so subdue my inclination to sin; yet in all this there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to win Christ and to be found in him, in life, in death, and in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No, he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and christian holiness.

As this may very possibly be my last letter to you, I cannot but earnestly intreat you to follow St. Paul, that excellent pattern of true goodness. By doing so you will easily withstand and overcome the temptations of a vain world, you will live and die in peace, and at last be received into glory.

We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us. Watch and pray, that ye may be accounted worthy to stand before the Son of man your Redeemer.

I am, my dear friends,
Your affectionate friend,
C. F. SWARTZ.

To the Editor of the Christian Observer.

SIR,

YOUR insertion of the Country Squire's sentiments "on Preaching at People," will, I hope, be useful to many. (See No. 26, p. 88, for February, 1804.) I agree with him that personalities are objectionable, and seldom or never conciliate; but if clergymen are not to decry any sin which they know, and the parishioners are aware that they know, to be practised in their parishes, the pulpit would soon be confined to "the enticing words of man's wisdom." To "reprove" cannot be pleasant; but where "love" will not draw men, where "exhortations and precept upon precept fail," what is to be done? Is a minister quietly to yield his flock to "him who goeth about seeking whom he may devour?" Is he, from the fear of man, to abandon the attempt to save their immortal souls?

It hath been my lot, Mr. Editor, to fall under the obloquy of "*preaching at people,*" and this in rather a singular manner; which, for the comfort of my brethren in the ministry, I will explain. The declining health of my parents induced me to reside with them for five years preceding their death, in the hope of alleviating by my care and attention the many infirmities attendant on old age. Meanwhile, I served a neighbouring church, and was diligent in the preparation of my weekly exercises. On the death of my parents I was appointed to a perpetual curacy, in a parish where, for fifty years, as I was credibly informed, they had very seldom heard a sermon which inculcated the distinguishing doctrines of Christianity. I found there a few plain well disposed people, who rejoiced in the opportunity of hearing them, and the congregation gradually increased. Here it was, Mr. Editor, that the accusation "*of preaching at people*" begun: and how? Only by my preaching without any material alteration, the very MSS. which had been prepared before I knew the name of the curacy. This I mention, in order completely to obviate the imputation of *intentional* personality. A gentleman of fortune, who is attached to the Church, and who kindly interested himself in my comfort and welfare, hearing of the stir which my preaching had ex-

cited (for, though a constant attendant at Church, he had not felt himself personally attacked) very candidly told me of it, adding that the people complained they were not accustomed to "such close work." On my explaining to him all the circumstances, he plainly saw that it was their conscience which was at work, and he said no more. I continued there two years, when I removed to a vicarage: but the same *accusation* of "*preaching at people*" is still brought against me on precisely the same ground. It is the Squire of my parish who now feels himself the *subject* of my sermons, and were I to detail the sarcasms thrown out by him and his maiden daughters; their threats to leave the Church, their attempts to render me unpopular in the place, it would excite in your readers a lively concern for me, but particularly for an amiable young wife, far distant both from her friends and my own. I trembled, for I was on coming here only just married, lest the peace of her mind should be hurt; but the Almighty hath heard my prayer, and she is enabled to support the discouragements of her situation.

My creed, Mr. Editor, is the *Bible*. Hooker, Andrews, Reynolds, &c. are my patterns *under* the Scriptures: I believe that "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." I believe that in myself "dwelleth no sufficiency,"—"no *good thing*,"—"not even a thought." I believe in that lamentable depravity of the heart described in Matt. xv. 19; also that we must be "holy as God is holy," before we can enter into the kingdom of heaven; hence appears the "*necessity*,"—"*the absolute necessity*"—"of a death unto sin,"—"of a new birth unto righteousness." I look for an inward and spiritual grace to effect these things. I pray for the "gift" of faith, which I consider as wholly proceeding from grace. The experience of fifteen years hath served to convince me that the Articles, the Prayers, and the Homilies of our Church are raised on *this basis*, These are the tenets which, *in application*, give me the character of "*preaching at people*;" for you must understand, that I make it a *rule* to have an *application—I am here too close, too strict*. Must then the sound doctrine of those venerable characters mentioned above; above all, must the Cross of Christ be forsaken, or only, as it were, *accidentally* mentioned, because the Squire threatens! But this is not all; it grieves me to observe, thut in pursuing the course which I have described I stand alone among my clerical brethren in this quarter, with one solitary exception of a curate. This is an awful and afflictive truth. My conflict is, of course, great against the irreligious and worldly; against moral sophistry supported by a specious charity; against the power of riches and of example; nay, even against many of my brethren of respectability in the county: and I have undergone much severe mental suffering on that account. But I have made my complaint, and committed my cause, to "Him who dwelleth on high," and I humbly hope that the trial may be made the means of uniting me more closely to my Saviour; and of enabling me to draw support and consolation from the promises of the Word of God, "*I will never leave thee nor forsake thee*."—"Be of *good* cheer: I have overcome the world."—"all things shall work together for your good."

Others, unknown to you, Mr. Editor, may, in some sequestered corner of this land, be labouring under the same griefs with me: and it may afford them comfort; it may, under grace, serve to elevate their piety, to be assured that they do not stand alone. I hold out to them "the right hand of fellowship,"—"let us, my brethren of the same ministry, let us persevere in prayer, for ability *spiritually* to discern the great things of God's law, for meekness, for patience; let us follow the captain of our salvation, who was made perfect through sufferings: armed with *his* strength, let us go forth to fight the good fight, and most earnestly beseech him, that the Comforter, whom he promised, may abide with us, bless, sanctify, rule, and govern our hearts and minds!" I do not doubt, in such a cause, to participate in your good wishes, Mr. Editor, and any consolation which you or your readers can afford will prove very acceptable to me.

VICARIUS. C. C. C.

To the Editor of the Christian Observer.

SIR,

As you profess and, I doubt not, feel a solicitude for the prosperity and decorum of divine worship in the Established Church, you will, probably, not think it irrelevant to your purpose to take into consideration a subject, on which I do not recollect to have met with any published remarks duly calculated to answer the desired end.

Of those persons who take the lead in, or contribute to, the performance of public worship, there is one class who seem too frequently to be considered as having a privilege to act as they please, and to regulate that part of the service, of which they are the conductors, with a degree of liberty and uncontroul which, in many cases, ought to be repressed. You have admitted several papers respecting the conduct of the clergy in the exercise of their public ministerial functions; and I should not be sorry to see some critical communications also on the conduct of churchwardens, parish clerks, and sextons, in their respective departments. But it may not have occurred to any of your correspondents, how necessary it is to say something as to the duties of an organist. In those places where that noble instrument is admitted as an auxiliary to the devotions of the congregation, much of the effect and propriety of the service depends upon the manner in which that office is executed.

Of the use of the instrument, when played upon with that devotional solemnity and simplicity which the service of God and the sensations of a Christian worshipper require, I should think there would be no great difference of sentiment amongst persons of piety and musical feeling. But the *abuse* of it has made some very sensible and excellent people, more especially amongst the Dissenters, averse to it. In the earlier days of our Church many objections were made to the use of organs, principally on account of the pernicious abuse of them in the superstitious ceremonies of the Romish Church, and from a fear that an association of ideas between the sounds of an organ and those exploded errors, of which that instrument had so lately been made the accompanying agent, might be excited in the minds of the people to a degree which would be injurious to the progress of the reformed religion. But this danger is long since past and forgotten in our Protestant land. Still, however, owing to the light, fanciful, and improper method of playing, which is adopted by many organists, who are too often, alas! far better musicians than christians, and who are not in the habit of being directed in the performance of their office by the minister; frequent and not ill-grounded objections to this more modern abuse of the instrument have arisen. It is justly observed by the great Hooker, that "in Church music curiosity and ostentation of art, wanton, or light, or unsuitable harmony, such as only pleaseth the ear and doth not naturally serve to the very kind and degree of those impressions which the matter that goeth with it leaveth, or is apt to leave, in men's minds, doth rather blemish and disgrace that we do, than add beauty or furtherance unto it. On the other side, these faults prevented the force and efficacy of the thing itself, which when it drowneth not utterly, but fitly suiteth with matter altogether sounding to the praise of God, is, in truth, most admirable and doth much edify, if not the understanding because it teacheth not, yet surely the affection because therein it worketh much." It is, therefore, an object well worthy of our attention to do away the force of all objections, by endeavouring to procure such a becoming style of performance as may tend to the glory of God and the advancement of human devotion.

To say nothing of psalm and hymn tunes, which in some instances, are composed with a degree of levity, and with improper combinations of musical skill and fancy, totally unbecoming the place and subject, many organists introduce such a succession of ornamental flourishes and specimens of musical execution into their voluntaries, interludes, and even into the very midst of their accompaniment to the vocal part, as must give offence to every sensible and pious hearer. That ancient, solemn, and decorous style of composition and performance which formerly prevailed, and indeed is still preserved in some well regulated Cathedrals, Churches, and Chapels, is in many others laid aside. As a substitute for which we hear lit-

tle else than a successional combination of airs, graces, and interpolations far more expressive of the levity of the performer's taste than the gravity of God's worship. The style of music which I have frequently heard introduced into Churches, would be far more appropriate to the theatre and concert room than to the House of God. The dignified simplicity and holy character which distinguished the Church compositions of a Ravenscroft, Bird, Handel, &c. ought not to give way to that lighter and more fashionable style both of writing and playing music, which the Italian opera and the English ballad have brought in amongst us. I wish to see this evil universally corrected, and that magnificent instrument, the organ, restored to its primitive and sacred honours. I am anxious to hear the Church of God, as of old time, not only "praise the Lord by singing a new song in the congregation of saints:" but "praise him also with stringed instruments and organs," (Psalm cxlix. cl.) But then let our praise be *praise indeed*. Let the sounds of our instruments of music be in unison with the chords of a devout heart, and so let them join in sweet concert together. We have repeated examples of the use of various such instruments in the ancient worship of the Church of Israel, and we are taught by the inspired Apostle to look up to the Church triumphant in heaven "as harpers harping with their harps." We ought, therefore, by the devout and judicious combination of musical instruments and voices, in the Church militant even now to emulate the harmonies of the Church triumphant.

But these desirable ends can never be accomplished unless an especial attention be paid to the manner in which the instrumental part of the service is conducted. In order to effect this, the whole of the vocal and instrumental part of divine service ought to be under the immediate regulation and superintendance of the clergyman, who, if himself deficient in that technical knowledge of music which may be deemed requisite for the purpose, may take the advice of some friend, who unites musical knowledge to a pious and judicious spirit: or he may take the example of some other place of worship, where the musical department is well regulated, as the pattern for that of his own Church. But even where this cannot be done, little more is necessary than to take care that a selection of tunes, of approved solemnity and devotional excellence, be regularly performed without any unauthorized innovations, and to make it an express requisition to the organist, that whatever ornamental additions are made by him, to the simple harmony of the music selected, shall be strictly of a grave and suitable character, and calculated to assist those holy sentiments which the words of the psalm or hymn are designed to inspire. Every sensible and judicious organist will see and acknowledge the propriety, and indeed necessity of this harmony of sentiments as well as of sounds.

If this injunction is not punctually attended to, either through the inability or indisposition of the performer on the organ to comply with the clergyman's wishes, a restriction should be put to his making any addition whatsoever to the notes of the tune which he has to perform, it being evident that all such permission to add ornamental graces to the prescribed tune, which the congregation are or should be singing, must originate in the express or implied consent of the minister. The same may be said of the *voluntary*, which must necessarily depend on the will and discretion of the minister, both as to the time when and even the circumstance of its being played at all. It was, probably, when first permitted, designed to be a short, solemn, and affecting composition, proper to beget and cherish devout feelings and meditations during an interval of the service; but is now too often made use of merely to gratify the ear of curiosity by a display of the ingenious and misapplied talents of the performer. It would in most cases, probably, be an improvement to substitute a psalm in the room of what is called the organ voluntary; and an exceedingly proper interval for its introduction in the morning service would be, agreeably to the rubric, after the third collect, and previous to the reading of that affecting part of the service, the Litany.

An organist should be taught to consider himself as contributing to an important part of Church worship, and as called upon to employ his heart and judgment, as well as his hands, to the honour of God; in a word, as admitted into his office in the Church, ex-

pressly and solely for the advancement of the true service of God. He ought to be duly impressed with those ideas of devotion which his performance is to excite in others, and should, consequently, never obtrude any thing of his own which has not, in the opinion of proper judges, a devotional tendency. If he be well disposed, he will pay every due attention and respect to the suggestions of the minister, to whom he will of course see that on every principle of ecclesiastical right and decorum he ought to be subject in the execution of his office.

Every clergyman should himself select the vocal parts of the service, and not, as is too generally done, leave the whole to the discretion of others. He is and must be the best judge of those subjects which ought to occupy the devotional attention of his congregation. I am aware that, in some cases, difficulties arising from past inattention, or the force of custom, would attend the interference which I have recommended: but I think the importance of the subject will not permit such difficulties to be any plea for inactivity. The decency and solemnity of divine worship require that every circumstance connected with it should be scrupulously attended to: and I think that your readers will see the propriety of such attention in the present instance.

Under due regulation the organ is an instrument so admirably calculated to aid the purposes of devotion, that every expedient ought to be tried which may advance its usefulness and diminish its absues. "Great care," observes Bishop Horne, "should be taken to keep the style of Church Music chaste and pure, suitable to holy places and divine subjects."—"Religious harmony must be moving," says Collier, "but noble withal; grave, solemn, and seraphic, fit for a martyr to play, and an angel to hear."

I am glad to find that many of our dissenting brethren have so entirely suffered their former prejudices on this subject to die away, as to have adopted the use of the organ in their public worship.

The great Milton, though a warm opposer of the Established Church, yet suffered his taste to get the better of his prejudices on this point, and has most beautifully expressed his admiration of cathedral service in the Il Penseroso; who that ever heard the solemn effect of an organ in any of our gothic edifices, has not sympathized with the feelings of the poet?

"But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof,
With antique pillars massy proof,
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full voic'd choir below,
In service high, and anthems clear,
As may, with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heav'n before mine eyes."

Before I conclude, I will just remark that it might be an object worthy of the attention of many of the clergy, to procure a musical education for some well disposed child in a charity school or elsewhere amongst their flocks, who, in case of a vacancy in an organist's place, might be introduced under the patronage of the clergyman; and who, if not always furnished with that superiority of professional attainment which is required for the public orchestras, might probably have the more desirable qualifications of a simple, decent, and devotional style of accompanying the Church service: and of being actuated by personal gratitude, as well as by a general sense of propriety, in paying all possible attention to the wishes of his minister and benefactor in the general execution of his office.

I am, SIR,
Your well-wisher,
L. R.

To the Editor of the Christian Observer.

I SHALL be obliged to any correspondent who will furnish a reply to the following enquiry.

What circumstances will justify a clergyman in resigning his preferment, and retiring from professional duties?

SEPTIMUS.

MISCELLANEOUS.

EXTRACTS FROM AN UNPUBLISHED TOUR.

(Concluded from p. 155.)

MUSEUM NEAR PORTICI—POMPEII—HERCULANEUM—VESUVIUS.

The Museum in the neighbourhood of Portici, containing the Roman antiquities, dug out of Herculaneum and Pompeii, was the first thing we saw. Before we made our visit, however, we were obliged to procure a permission signed by the prime minister. Formerly it was shewn to all strangers unreservedly: but one of our countrymen wrapping up two quattrinos (a farthing) in a paper, and presenting them to the keeper, the affront was so highly resented, that complaint was made to the king, who has since ordered every stranger to procure a written order for admission. The collection fully answered my most sanguine expectations. It would be endless to enumerate the variety of valuable curiosities which it contains. The statues in bronze are superior to any the world can produce. That of Mercury in particular is esteemed a master-piece. He is represented sitting on a rock, just returned from an embassy, and is employed in taking off his *talaria*. The expression of fatigue is admirably executed. All kinds of kitchen utensils are to be seen, one in particular to heat water in the shape of an urn, from whence the form of our present urns is taken; every thing necessary for the toilet, combs, paints, &c.; musical and chirurgical instruments; books, writing tables, &c. But what surprised me most were the eatables, which have wonderfully preserved their original shape. I was shewn dishes of peas, fruit, &c., together with some tarts, one of which was nine inches thick; oil, with its resinous part only remaining; bread and dough; a loaf marked with letters; wine evaporated to a solid substance. There were likewise statues and altars of a description which places, in a just light, both the elegant mythology of the Greeks and Romans, and the moral character of a modern and fashionable admirer of that system.

From the Museum we pursued our route six miles farther to the subterraneous ruins of Pompeii, which were discovered some years ago by a peasant in preparing his ground for the reception of a plantation of trees. On our first descent we were surprised with four rows of beautiful doric pillars placed in the form of a square, which were once the barracks of Roman soldiers. A young gentleman of our party, who had studied painting, pulled out his book and pencil, and was beginning to take a sketch of them: but he was immediately interrupted by the guide, who assured us he had strict orders to prevent any thing of the kind, as the king does not choose, that any designs of the ruins should be taken without his express permission. The remains of the temple of Isis are very perfect: but they afford no elevated idea of antient magnificence. The sculpture belonging to it is common, and the pillars are of brick stuccoed over. Two altars are still entire; and not far from these a staircase leads down into a chapel, where an unwholesome vapour constantly resides. I could not stay here more than a few minutes without feeling myself much oppressed; and am persuaded, that in the space of an hour the vapour issuing out of the ground would prove as fatal as that in the Grotto del Cani. I remarked a private house, where the stone court, the stairs, and the walls, were perfectly entire, and on the latter were some paintings, which appeared as fresh as if the colours had been laid on but a few years ago. These buildings are particularly curious, as they serve to convey to modern ages a perfect idea of the common architecture of antiquity, which, without such discoveries, could never have been accurately ascertained. But while I was contemplating with pleasure these valuable relics of former ages, the frequent sight of human bones scattered throughout this subterraneous city, cast an invincible gloom over my mind, and filled it with a long train of melancholy reflections. My imagination was carried back to that disastrous day, when thousands fell victims to the flames of Vesuvius; and I could not help realizing and

dwelling upon every calamitous circumstance which we may suppose to have attended that fatal catastrophe. When our attendant pointed to one chamber, where thirteen corpses were found among the ruins, I felt a shock almost as violent as if the terrible event had happened only a few days before. A greater air of solemnity is, perhaps, attached to these remains on account of the guard of soldiers, who watch before the entrance, to preserve it from the rude hands of curious antiquaries, who, were they permitted to conduct themselves without restraint, would soon demolish those precious monuments of the antient inhabitants of the country.

From Pompeii I returned to Portici, and descended into Herculaneum, where I had the opportunity of examining a theatre. The benches were disposed in a demi-elipse: the whole formed a rectangle of seventy feet by thirty. We were obliged to enter by torches, as the theatre was covered at the top. The freshness of the bricks and mortar, both here and at Pompeii, is really astonishing.

I left not without regret these respectable remains of antiquity; and should, I am persuaded, have experienced unabated satisfaction in every visit, had I been permitted to prolong my stay for a month in this scene of wonders. For what can be more curious or interesting, than to find oneself in the midst of a Roman town, before the same altars, surrounded by the same walls, and occupied with the same objects, as the Romans themselves: and, which is still more worthy of admiration, to find all in the same place, order, and form, without any material variation either in the matter or the situation, through the revolution of seventeen centuries!

Late in the afternoon we took two guides, and providing ourselves with torches, set off for the Mountain of Vesuvius, being resolved to see the mouth or crater, during the darkness of the night, that we might view it in all its terror. A continual ascent of two hours and a half brought us to the steepest part of the mountain, where we rested ourselves on a recumbent fig-tree, the only vegetable that ventured to approach so near the top, and which despairing to equal its fellows in height, was content to spread out its length along a bed of lava. Here the labour was doubled; for the ashes gave way at every step, so that we could scarcely make any progress. At length, however, after an hour's exertion and inconceivable fatigue we reached the summit. Almost at that instant of time the volcano began to roar. The noise may be compared to thunder, *si parva licet componere magnis*. My courage failed me. I turned as pale as ashes, and trembled from head to foot. This trepidation lasted not long: I soon recovered sufficient fortitude to look down into the gulf below, at the very moment when the flame was bursting out: but I think it scarcely possible that I should ever forget the horrible impression which it excited. I had heard and read much of this burning prodigy, and had accordingly prepared myself for something more dreadful than ordinary; but the stupendous sight far surpassed all my imagination. Were it possible for mortal man to form any adequate idea of the fervent melting of the elements at the general dissolution, I think I have formed it here. I was surprised at the smallness of the apertures, through which such a mass of ashes and lava is discharged. The discharge of lava is best accounted for by supposing a communication between this mountain and that of Ætna in Sicily, which lies at the distance of sixty leagues. Naturalists have assigned several reasons in support of this conjecture; the principal one is the similarity of the lava and other matter thrown up from the two mountains. I shall never forget a notable specimen of Italian cunning. Our two guides, whose aspects announced them fit for treasons, murders, and death, came upon us when we were first looking down upon the flames, and demanded a sum of money, additional to that which we had agreed to give them on our first setting out. I have been told it is their constant custom of dealing with strangers, that they may strike (as we say) while the iron is hot, and make their advantage of the terror which the place and circumstances are apt to inspire. I contrived, however, to elude their demand till our arrival at Portici, when I gave them what is usual, without satisfying their exorbitant cravings.

SLAVE TRADE.

IN our number for August, 1804, (p. 477) we inserted the following ex-

tract of a letter from Lord SEAFORTH, the Governor of Barbadoes, to Lord HOBART, dated at Barbadoes, the 18th of March, 1802. "Your Lordship will observe, in the last day's proceedings of the Assembly, that *the majority of the house had taken considerable offence at a message of mine, recommending an act to be passed to make the murder of a slave felony. At present the fine for the crime is only fifteen pounds currency,* or ELEVEN POUNDS FOUR SHILLINGS STERLING."

We were then of opinion, an opinion in which we are forced to acknowledge ourselves to have been mistaken, that a stronger proof could not have been adduced of the deplorably unprotected condition in which the Negroes are placed at Barbadoes, the oldest and most civilized of our Slave Colonies, than was furnished in the above official document. In a community where even the *life* of a Negro Slave is valued at so cheap a rate, it would argue an utter ignorance of the nature of man, and of the principles by which his conduct is usually regulated, to expect that the general treatment of Negro Slaves should be humane and lenient. This it might have been alleged was merely presumption, presumption, however, sufficiently strong to remove all doubt from unprejudiced minds: but we are now relieved from that objection. We are no longer reduced to the necessity of making use of disputable analogies, in order, from the state of the laws respecting Slavery, to infer the probable practice; but we have that practice so graphically described, as to supersede the necessity of argumentation, and to silence the most determined stickler for West Indian humanity.

On the 25th of February last, a number of papers, respecting the Slave Trade, were presented to the House of Commons by his Majesty, and they have since been printed. In perusing them our attention was forcibly attracted by a continuation of the correspondence between Lord SEAFORTH and the Secretary of State. On the 13th of November, 1804, his Lordship thus writes to Earl Camden.

"I inclose four papers containing, from different quarters, reports on the horrid murders I mentioned in some former letters. *They are selected from a great number,* among which there is not one in contradiction of the horrible facts, though several of the letters are very concise and defective. The truth is, that nothing has given me more trouble than to get at the bottom of these businesses, *so horribly absurd are the prejudices of the people.*" (not of one or two, or of a few individuals, but of the PEOPLE.) "However, a great part of my object is answered by the alarm my interference has excited, and the attention it has called to the business. Bills are already prepared to make murder felony*; *but I fear they will be thrown out for the present in the Assembly.* The Council are unanimous on the side of humanity."

In a subsequent letter, dated the 7th of January, 1805, Lord SEAFORTH thus writes—"I inclose the Attorney General's letter to me on the subject of the Negroes *so most wantonly murdered.* I am sorry to say SEVERAL OTHER INSTANCES OF THE SAME BARBARITY have occurred, with which I have not troubled your Lordship, as *I only wished to make you acquainted with the subject in general.*"

The letters to which Lord SEAFORTH refers, and which accompany the above extracts, are from four of the most respectable individuals in the Island of Barbadoes, viz. Mr. INCE, *the President of the Council;* Mr. COULTHURST, *the Advocate General;* Mr. BECCLES, *the Attorney General;* and the Reverend Mr. PILGRIM. These gentlemen all agree in the material facts of the cases which they state. It would, therefore, be an unnecessary repetition to transcribe the whole of their letters: it will be sufficient to give the substance of the statements which they contain.

1. On the 10th of April, 1804, a militia man of the name of HALLS, of the St. Michael's regiment, returning from military duty, overtook on the road some Negroes who were going quietly home from their labour. When he came near he called out that he would kill them, and immediately began to run after them. The Negroes not supposing that he really intended to do them any injury, and imagining

* What a strange state of society must that be in which murder is not yet considered as a felonious act, nay, in which the attempt to make it felony is resisted, not by the lawless part of the community, but by the legislature itself!

that he was in joke, did not endeavour to escape, but merely made way for him. The person nearest to him happened to be a woman, the property of a Mr. Clarke, the owner of Simmons's estate, who is stated to have been a valuable Slave, the mother of five or six children, and far advanced in pregnancy. *Without the smallest provocation of any kind,* HALLS *coolly and deliberately plunged his bayonet several times into her body, when the poor creature dropped and expired without a groan.* Two gentlemen were eye witnesses of this horrid action. One of them, Mr. HARDING the manager of the Codrington College estate, went up to HALLS and spoke harshly to him, and said he ought to be hanged, for he never saw a more unprovoked murder, and that he would certainly carry him before a magistrate. HALLS's reply is very remarkable. "*For what?*" said he (with the utmost indifference as to the crime) "*for what?* FOR KILLING A NEGRO!!!" This is a short but a significant sentence, strongly confirming the truth of what we have elsewhere asserted, that the Negroes are regarded by their white skinned oppressors as an inferior order of beings, and, under the influence of this sentiment, are naturally enough denied the common rights of humanity, and excluded from the pale of that sympathy, which a sense of a common nature and a common extraction is calculated to inspire*. Mr. HARDING, however, greatly to his credit, was proof against the force of HALLS's compendious reasoning, and having procured assistance laid hold of him, and carried him before Mr. Justice WALTON. Mr. Justice WALTON, it would appear, was not indisposed to use the authority with which he was vested in bringing HALLS to justice, but he found, that "*in his situation as a magistrate, the law of the island gave him no jurisdiction or authority over him,*" and, in short, that he had no right to commit him. In this dilemma, Mr. WALTON applied to Mr. President INCE. "I told Mr. Walton," says the President in his letter to Lord Seaforth, "that I regretted, with real concern, the deficiency in our law; but that there was a penalty due to the King in such cases," (viz. the ELEVEN POUNDS FOUR SHILLINGS mentioned above,) "and that, as Mr. Harding had sufficiently substantiated the fact, I would order him to be committed till he paid the forfeiture, or a suit should be commenced against him." Accordingly he was sent to prison. The President, however, seems to admit the illegality of this proceeding. "Perhaps, my Lord," he adds, "it was a stretch of power in me to order commitment before a recovery of the fine." It certainly was so: and HALLS, without doubt, is sufficiently apprized of the circumstance. Nay, we shall not be surprised to hear that he has been able to rouse the popular feeling in his favour, as a man unjustly and illegally oppressed. To have suffered so severe a punishment as imprisonment, for so paltry an offence as that of killing a negro, will be likely enough to excite no small degree of *virtuous* indignation among the Barbadians; and the danger lest such an unauthorized restriction of the freedom of individuals should grow into a precedent, will, of course, call forth the most vigorous resistance. We are justified in forming this expectation by what occurred some years ago, on a similar occasion, in the neighbouring island of St. Kitt's, where the prosecution of a man of the name of Herbert, who had used one of his Slaves with the most wanton barbarity, was not only not attended with any punishment to the offender, though the facts were clearly proved; but was likely to have been followed by the most inconvenient and injurious effects to the prosecutor, in consequence of the popular clamour which was excited against him.

2. The second instance produced by Lord SEAFORTH is not inferior in atrocity to the first. A Mr. COLBECK, who lives overseer on Cabbage-tree Plantation, in St. Lucy's parish, "*had bought a new Negro Boy out of the yard,*" (meaning the Slave Yard where Negroes are exposed to sale, in the same manner as the cattle and sheep in Smithfield market), and carried him home. Conceiving a liking to the boy, he took him into the house and made him wait at table. Mr. CRONE, the overseer of Rowe's estate, which is near to Cabbage-tree Plantation, was in the habit of visiting Mr. COLBECK; *had noticed the boy, and knew him well.* A fire happened one night

* Christian Observer for 1804, p. 367.

in the neighbourhood, COLBECK went to give his assistance, and the boy followed him. COLBECK, on his return home, missed the boy, who had lost his way, and as he did not make his appearance the next day, he sent round to his neighbours, and *particularly to* CRONE, informing them, that his African lad had strayed, that *he could not speak a word of English*, and possibly he might be found breaking some sugar canes, or taking something else for his support; in which case he requested they would not injure him, but send him home, and he would pay any damage the boy might have committed. After a lapse of two or three days the poor creature was discovered in a gully (or deep water course) near to Rowe's estate; and a number of Negroes were soon assembled about the place. The boy naturally terrified with the threats, the noise, and the appearance of so many people, retreated into a hole in a rock, having a stone in his hand for the purpose, probably, of defence. By this time CRONE, and some other white persons, had come up. *By their orders a fire was put to the hole where the boy lay, who, when he began to be scorched, ran from his hiding place into a pool of water which was near.* Some of the Negroes pursued him into the pool; and the boy, it is said, threw the stone which he held in his hand at one of them. On this, two of the white men, CRONE and HOLLINGSWORTH, *fired at the boy several times with shot, and the Negroes pelted him with stones. He was at length dragged out of the pool in a dying condition; for he had not only received several bruises from the stones, but his breast was so pierced with the shot that it was like a cullender.* The white savages, we use the language of Mr. ATTORNEY GENERAL BECCLES, ordered the Negroes to dig a grave. *Whilst they were digging it, the poor creature made signs of begging for water, which was not given to him: but as soon as the grave was dug, he was thrown into it and covered over*, and, as is believed, WHILE YET ALIVE. COLBECK, the owner of the boy, hearing that a Negro had been killed, went to CRONE to inquire into the truth of the report. CRONE *told him that a Negro had been killed and buried*, but *assured him it was not his, for he knew him well*, and he need not be at the trouble of opening the grave. On this COLBECK *went away* SATISFIED. Receiving, however, further information, he returned and had the grave opened, when he found the murdered Negro to be his own. COLBECK brought his action of damages in the courts of the island against CRONE and HOLLINGSWORTH. The cause was ready to be tried, and the court had met for the purpose, when they thought proper to pay double the value of the boy, and £25. for the use of the island, (being £5. less than the penalty fixed by law of £15. currency each), rather than suffer the business to go to a hearing, "This, I am truly sorry to say," observes the Advocate General, "*was the only punishment which could be inflicted for so barbarous and atrocious a crime.*"

This horrid recital (which we have given almost in the words of the report, merely avoiding repetitions) seems to require little comment. One circumstance of it, however, may not strike the minds of some readers with its due force, although it appears to us to be the most affecting part of the whole case. Colbeck, we are told, on hearing that it was not his Slave who had been murdered, WENT AWAY SATISFIED. O most opprobrious satisfaction! The preceding part of the narrative had prepared us to expect in Colbeck some approximation to European feeling. But what is the fact? On being coolly told that a Negro had been killed and buried—told so by his neighbour, the murderer: is he shocked? Does he express any horror or indignation on the occasion? No! he goes away *satisfied!!* Let the reader give its due weight to this one circumstance, and he will be satisfied, that a state of society must exist in the West Indies of which, as an inhabitant of this happy island, he can scarcely form any adequate conception. Suppose, instead of a Negro Slave, that it had been a horse which had been thus killed. COLBECK, had his horse happened to be missing at the time, would have pursued exactly the same steps, and would have been affected in the same way as in the present instance. We may also learn, from this impressive circumstance, the value of West Indian testimony when given in favour of West Indian humanity. The moral perceptions and feelings which prevail in

that quarter of the world, it will be perceived, are wholly different from those on this side of the Atlantic. We allow that these men may mean what they say, when they give each other the praise of humanity. But examine their standard Who is this man of humanity? It is one who, hearing that a fellow creature has been cruelly and wantonly murdered, *goes away satisfied*, because he himself has sustained no loss by the murder! We readily admit an exception in favour of a few men of enlightened minds. Our remarks apply to *the people*, to the bulk of the community, whose prejudices are stated by Lord Seaforth to be so *horribly absurd*, as to resist all measures for remedying this dreadful state of things. But we will not detain our readers longer with our reasonings, but proceed to state the third case communicated by Lord SEAFORTH, and which, if possible, is worse than either of the foregoing.

3. A man of the name of NOWELL, who lives in St. Andrew's parish, had been in the habit of behaving brutally towards his wife, and one day went so far as to lock her up in a room, and confine her in chains. A Negro woman belonging to this man, *touched with compassion for her unfortunate mistress*, undertook privately to release her. NOWELL found it out, and in order to punish her, obliged her to put her tongue through a hole in a board, to which he fastened it on the opposite side with a fork, and left her in that situation for some time. He afterwards cut out her tongue nearly by the root, in consequence of which she almost instantly died. This story, however, it is said, has been told differently; some affirming that the poor creature is still alive, and others that she is dead. If any thing could add to the horror which the shocking barbarity of NOWELL must excite, it is this doubt existing after a lapse of some months, existing too in the minds of the ATTORNEY GENERAL and the ADVOCATE GENERAL, as to whether the poor creature was alive or dead. Were there no means of forcing NOWELL to produce her? Could no inquest have been instituted to ascertain the truth or falsehood of the reports in circulation? Is the neglect of this obvious duty, by the officers of the crown, to be attributed to the contagious influence of those prejudices, and of that shameless indifference to Negro life, which evidently pervade the people at large? Or is it to be ascribed to this; that the laws have taken from them their constitutional powers? In either case, our colonial system will stand justly chargeable with the violation, not only of every feeling of humanity, but of every acknowledged principle of justice.

It will, doubtless, be argued, that individual instances of cruelty like those which have been cited, are no proofs of *general* inhumanity, any more than the annals of the Old Bailey can be considered as exhibiting a fair view of our national character. There is, however, this very remarkable difference in the two cases, a difference which is fatal to the argument. In this country, when we read of crimes, we read of their being followed by just retribution; by severe and exemplary punishment. In the West Indies, on the contrary, we not only hear of the greatest crimes escaping with impunity, but we find the laws themselves conspiring to shelter criminals from justice: we find the most respectable and enlightened part of the community sanctioning the perpetration even of murder, by their refusal to recognize the commission of it as a felonious act.

But it will be said by some West Indians, "granting the case to be in Barbadoes as you have represented it, it is very unfair to extend the charge of inhumanity to the islands generally. The legislatures of all the other islands have by law made the murder of a Slave felony, and have besides provided various salutary regulations for 'the protection of Slaves,' which place them in a situation even of enviable security and comfort." In reply to this reasoning, we readily admit that the legislatures of most, if not all, the islands, Barbadoes excepted, have made the murder of a Slave felony. We also admit that many regulations have been framed, which, had they been carried into execution, must have produced a beneficial result. But so far is this from having been the case, that we do not hesitate to aver, that these regulations have been attended with little or no advantage: nay, that they were never intended to be operative. The proof of these assertions will be found in the papers

to which we have already referred so freely.

In the course of the last year, Earl Camden addressed letters to the governors of the different islands, requiring answers to certain questions respecting the number of Slaves in the islands, the number of Negroes imported and exported, and respecting also the manner in which the different clauses of the acts for the protection of Slaves had been executed.

To these enquiries no answer appears as yet to have been returned by the governors, either of Jamaica, or the Bahama Islands. From St. Vincent, Antigua, and Grenada, answers have been promised; but have not yet arrived. Now it is worthy of remark, that had the different Slave Acts of these islands been complied with, no difficulty could have arisen in making the desired returns, because nothing more would have been requisite, except ordering a copy of the public records. The cause of the delay that has taken place in the case of the islands which have been mentioned will, perhaps, be best explained by the communications made to Earl Camden by Governor Prevost, the Governor of Dominica. He states, we believe truly, "that the Legislature of the Island of Dominica is distinguished by the laws it has passed for the encouragement, protection, and government of Slaves;" but he adds, "*I am sorry I cannot say that they are as religiously enforced as you could wish;* however, the treatment of the Negroes depends less on the temper of the master, *whose interest in his Slaves' well-being is not always a sufficient check:*" a proposition which directly contradicts the clamorous assertions of the West Indian body.

In a subsequent letter, dated the 17th of January, 1805, Governor Prevost thus writes. "The act of the legislature, intitled, 'An Act for the Encouragement, Protection, and better Government of Slaves,' *appears to have been considered, from the day it was passed until this hour,* AS A POLITICAL MEASURE, *to avert the interference of the mother country in the management of Slaves.* Having said this, your Lordship will not be surprised to learn the CLAUSE SEVENTH OF THAT BILL HAS BEEN WHOLLY NEGLECTED."

Here we have honestly disclosed to us the true cause, of the enactment of those slave laws which have gained the colonies so much credit for humanity with the mother country, as well as the true cause of their inefficiency. They were enacted to blind the eyes of superficial, but well meaning men in this country, and to furnish a convenient argument to the enemies of abolition. They have been inefficient, because it never was in the contemplation of those who framed them that they should be executed. It may be fairly questioned, whether a single Slave in the Island of Dominica knew of those protecting clauses which were so loudly boasted of in this country.

The third and fourth clauses of the same act require, under pecuniary penalties, that the Slaves should be convened every Sunday for divine worship, and that they should be exhorted to be baptized, and when of mature age to form christian marriages: and the reason assigned for the enactment is, that "a knowledge of the doctrines, and a due attention to the exercise of the duties, of the Christian Religion, would tend to improve the morals, and to advance the temporal and eternal happiness, of the Slaves." Our readers, however, will see what an impious mockery all this parade of legislation has been when he learns from Governor Prevost that these clauses "are not carried into effect," and that no penalties have been levied for non-compliance with their provisions. The Rev. JOHN AUDAIN, Rector of St. George's, thus writes on the subject. "A very few *even* of the free-coloured people marry; *and not one Slave* since I have been here. Why they do not I readily conceive, particularly the Slaves. *Their owners* DO NOT EXHORT *them to it.*" Yet the law requires the owners to *exhort them* to it, and though it is notorious that that law has, in no one instance, been complied with; it is equally notorious that its infraction has, in no one instance, been punished by enforcing the penalty.

These facts sufficiently demonstrate, that the laws for the protection of the Slaves are perfectly nugatory, and do, in no degree, tend to alleviate the rigours of their unhappy condition; or to place them on a better footing as to "protection" in the other islands than that on which they stand even in Barbadoes.

The Report of the Assembly of Jamaica, which forms a part of the pa-

pers laid on the table of the House of Commons, was noticed in our last number, p. 185. Some slight verbal inaccuracies have crept into our account of the substance of that report, owing to our having only seen an abstract of it at that time; but they are not material to the argument.

To the Editor of the Christian Observer.

THE two Queries, stated in p. 30 of the Christian Observer for January last, being applicable to the religious society called Quakers, as well as to others; it is presumed, that the following direction of their yearly meeting to subordinate meetings, will be deemed a suitable answer to those Queries; especially as a reason is assigned for the direction that is given.

Yearly Meeting, 1782. "It is the judgment of this meeting, that monthly or other meetings ought not to receive collections or bequests for the use of the poor, or other services of the society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors; for, until such persons have paid the deficiency, their possessions cannot in equity be considered as their own."

H. T.

To the Editor of the Christian Observer.

IN reply to the question of your correspondent Querist, in the last number of your valuable work, I beg leave to offer the following reasons, which induce me to think that "a member of a society, established on religious principles, and for charitable purposes, who has been a bankrupt, and has obtained a certificate, but who has not paid twenty shillings in the pound, *is not* warranted in continuing his subscription to the society."

In my opinion, the question comes within a very narrow compass, for it will not be denied by any one, that a man is under both moral and legal obligations to pay his debts, so far as he has the means of so doing.

Where, through unforeseen misfortunes or losses, the debtor is rendered unable to do so for the present, yet the same obligation doubtless exists when he shall be in better circumstances.

The law, so far as respects Bankrupts, has provided a shelter for unfortunate debtors, to enable them to exert themselves without danger of molestation from the harshness of any of their creditors, on complying with its forms, upon a principle by many deemed more specious than solid; yet it by no means follows, either as a legal or moral consequence, that the original contract of the debtor, to pay his just debts, is thereby dissolved.

Without at all entering into the discussion of the policy or utility of the Bankrupt Laws, which does not appear to me on the present occasion necessary to decide the question, suffice it to say, that they are rather founded on those general principles of preventing evils by positive institution, than on the nicer moral distinctions which human laws can seldom reach.

Though it is in most cases sinful and immoral to violate laws of human institution, yet it does not follow that the bare observance of them will acquit a man of the discharge of his religious or moral duties.

A man may not be a swindler, yet he may be so circumstanced in his affairs, that, by increasing his credits, an equal injury may be done to the individuals who trust him. The same mind may be in him that is in the swindler, though the law punishes the latter criminally, whilst the former escapes with no other disgrace than that which may attach to his character. Apply the same mode of reasoning to the question proposed. Say that the Bankrupt has fairly obtained his certificate, that he has divided all he possessed among his creditors, and now starts in the world as a new man; he is protected to a certain extent by the law, with a view, notwithstanding his failure, that he may be enabled to improve his fortune, and to supersede the commission of bankruptcy, by afterwards paying the remainder of his debts; he avails himself of this state of repose and protection; and betters his condition: all that he gains beyond what suffices for his maintenance, even according to the spirit of the positive law, he gains for the benefit of his creditors. By the moral law the original contract with them remains unrescinded and unfulfilled, so that it must follow, as a matter of course, that a payment, under such

circumstances, for any purpose not necessary to subsistence, or the continuance of his pursuits in business, is, in plain terms, a fraud upon the creditors, being made out of their money.

I have taken upon me to decide the question upon acknowledged moral principles. A single text of Scripture will determine it on that ground. Until a man pays what he owes, he can never be at liberty to bestow what, in such case, really belongs to others.

The certificate does not say that the debtor shall cease to owe; but merely that the creditor shall not have the power of enforcing his claims in the ordinary course.

What a man cannot honestly give, a society, therefore, cannot either creditably or consistently receive.

A. B.

To the Editor of the Christian Observer.

THE HUMBLE PETITION OF AMEN,

SHEWETH, That your Petitioner, though of a very ancient family, and formerly honoured with marks of peculiar distinction in the most august assemblies, has of late years been treated with so much neglect, as to be under the necessity of applying for relief to the well disposed; not knowing but that, if his present reduced circumstances should not be attended to, he may in a little time be utterly discarded.

Your Petitioner humbly begs leave to remind you, that the most antient record we have of human affairs shews, that a most dignified station was allotted to him, he being appointed to express the devotions of the Church; and that he never appeared in the assemblies of public worship, without being attended with the voices of the whole congregation. This honour, which your Petitioner received in the Jewish Church, was continued to him when the Christian dispensation superseded the antient economy; as is evident from what is related of the public worship of the early Christians, by respectable witnesses, who inform us, that the responses made by the congregation resembled the sound of thunder.

But now so deserted is your Petitioner, that although there be often some hundreds present in the congregation, he is scarcely noticed by more than *one* person in the assembly. Nor is it without reason to be apprehended, that he might be left destitute of this solitary support, were it not that the person alluded to holds his office on condition of performing this act; he being the parish clerk.

Your Petitioner begs leave to state, that this desertion of him has not arisen from any dishonourable charge brought against him. No one has ever exhibited any reasons why he should not have the same attention paid to him now as formerly. His degradation can only be attributed to a prevailing indifference towards religion in general.

Your Petitioner is encouraged to represent his case to *you*, by the many proofs given in your work of zeal not only for the doctrines of the Established Church but for her worship likewise.

Your Petitioner therefore hopes, that, as many of the clergy read your Miscellany, you will recommend his case to their consideration in particular. To them the facts stated by him are well known. They likewise have the best opportunities of redressing his grievance. Your Petitioner, in common with others, is a considerable sufferer by the times: Sunday Drilling, Sunday Reviews, and Sunday Dinners, added to the general habits of profaneness, draw off vast numbers from those solemnities to which alone he can look for support. But, in addition to these unfavourable cases, to be neglected by the few who still attend religious worship, is to lose the last hope that can cheer him in his old age.

Your Petitioner therefore humbly requests your exertions in his behalf, and as in duty bound will ever pray for you.

AMEN.

To the Editor of the Christian Observer.

THE following Sonnet, written some years ago by Dr. Leyden, now of Madras, may, perhaps, be acceptable to some of the readers of the Christian Observer.

G. S.

SONNET ON SABBATH MORN.

With silent awe I hail the Sacred Morn,
That scarcely wakes while all the fields are still!
A soothing calm on every breeze is borne;
A graver murmur gurgles from the rill,
And echo answers softer from the hill,
And softer sings the linnet from the thorn;
The skylark warbles in a tone less shrill,
Hail, light serene! hail, sacred Sabbath Morn!
The rooks sail silent by in airy drove;
The sky a placid yellow lustre throws;
The gales that lately sigh'd along the grove
Have hush'd their downy wings in dead repose;
The hovering rack of clouds forgets to move:
So soft the day when the first morn arose!

REVIEW OF NEW PUBLICATIONS.

A Sermon, preached in the Parish Church of St. Mary's, Stafford, at the Visitation held by the Archdeacon, August 8, 1804. By the Rev. EDWARD WHITBY, Vicar of Seighford. Published at the Request of the Archdeacon. Stafford, Morgan; and London, Longman and Co. 1804. 8vo. pp. 32.

WE introduce this sermon with pleasure to our readers, as a faithful and perspicuous statement of the most important outlines of evangelical doctrine. That it possesses not the charm of novelty is, in our estimation, an additional recommendation. On the principal doctrines of the Gospel we wish our divines always to speak the same thing. This observation, however, applies only to the substance of what is taught; for in the manner, in the adaptation of the form of doctrine to existing circumstances, in the peculiar earnestness or prominence with what certain truths ought to be pressed or stated at certain times, and in the caution which is necessary against abuses to which a propensity discovers itself,—in these circumstances it will be found expedient for a preacher to adopt considerable variation in the mode of his instruction. In this subordinate novelty every clergyman who wishes to be useful will endeavour to excel; particularly when peculiar occasions call for the exercise of his office; and most of all, when he sustains the solemn and responsible character of an instructor of his brethren.

The present sermon will bear an examination in all the respects which have been mentioned. The substance is sound: the manner appropriate: the whole of the discourse energetic and impressive.

The text which Mr. Whitby has chosen is Eph. i. 8. 9

We cannot pretend to abridge the whole argument; of which the attentive reader will easily form a general and correct idea from what has been said. The passage, pp. 10—15., which represents the utter inability of man to avert the sentence of condemnation justly incurred by his guilt, is luminous and striking.

We extract the following passage, not only for its intrinsic merit, but because it discovers that the author does not, as is now too much the fashion, elude the doctrine of St. Paul concerning the faith which justifies, by defining it to be faith comprehensive of good work, and *as such* justifying.

"'Believe in the Lord Jesus Christ, and thou shalt be saved,' is the substance of the preaching, both of Christ and his Apostles: and why? because no one can forgive sins, but God only; nor God, but by his mercy; nor by his mercy, unless we accept it; nor by our choosing to accept it, unless we accept it in the way he has thought fit to offer it: but to accept the mercy of God, is to believe in him whom he sent into the world to save the world: even the only begotten Son Jesus Christ our Lord, more, a sinner cannot do for the pardon of his sins, than accept it when offered to him: and hence the Apostle contends so strongly, that it is by faith only, and not by works, that God 'justifieth the ungodly'." p. 20.

The next page is taken up with an appeal to the experience of Christians in their dying hour, for a confirmation of the scriptural doctrine of jus-

tification. The passage concludes thus:

"The anchor of every believer's soul during his last moments on earth is, not the presumption that his good works are gone before, to demand admittance for him at the gates of heaven, but the hope that God, for Christ's sake, will pardon his transgressions, and blot out the remembrance of them for ever."

In the conclusion Mr. Whitby very carefully and effectually guards the doctrine which he had been inculcating from abuse; insists upon the obligations to holiness arising from it; and by a serious allusion to the present times, impresses upon his reverend brethren the necessity of having a supreme regard in their teaching to the fundamental doctrines of Christianity.

Of the doctrine delivered in this sermon we may truly say, these are the words of eternal life. But let a man *live* according to it, and although he will be made partaker of the divine favour, all the reward, generally speaking, which he will reap from man will be to be stigmatized as an enthusiast.

A Poem on the Restoration of Learning in the East, which obtained Mr. Buchanan's Prize. By CHARLES GRANT, Esq. M. A. Fellow of Magdalen College. Cambridge, printed at the University Press. Deighton, Cambridge; Cadell and Davies, London; Hanwell and Parker, Oxford. 1805. pp. 29.

IT has long been a subject of general complaint, that the age of poetry is passed away, and that modern genius can soar to no higher flights than suit the mediocrity of a sonnet or a song. It is a subject of more serious animadversion, that the muse of these later days has been too often pressed into the service of folly and of vice; and that many of our recent productions prolong their miserable existence by no other means than the depravity of the times. From the lisping softness of their numbers, if, indeed, they are entitled to that praise, they generally derive their sole claim to poetry: and all the interest which they excite, is founded upon the follies and passions of mankind.

From this class of compositions we are happy to exempt the poem before us. We profess ourselves to have derived much pleasure and instruction from the perusal of it; and we feel confident in affirming, that to all who possess a classical taste and a correct judgment of poetical composition, it cannot fail to afford a very high degree of gratification.

The plan of the author is developed in the Argument.

"I. The *first* Part of the Poem describes the degraded state of Hindoo Literature during the latter part of the last century. The shocks which Learning sustained from the persecuting Bigotry of Aurungzebe, the Irruption of Nadir Shah, and the intestine division to which that irruption gave rise, are particularly noticed.

"II. A transition is then made to the ancient Splendor of Hindoo Literature during the period when India was governed by her native Kings. The earliest age of authentic Indian History is brought into review; some account is given of the Poetry and Philosophy of Vyasa, which distinguished succeeding times; and this Part closes with a reference to the last brilliant æra of India, when the Poet Calidasa flourished.

"III. *Lastly*, The Revival of Learning on the Banks of the Ganges, under the auspices of the English, and particularly of the Asiatic Society, is celebrated. The Poem concludes with anticipating the diffusion of the Arts, the Sciences, and the Religion of Great Britain throughout the East."

The outline is ingenious, and the success of the execution is, in all respects, equal to the felicity of the design. After expressing an opinion in these decisive terms, we are desirous, without farther delay, to introduce our readers to the Poet himself.

To those, who are wholly unacquainted with the ancient literature of India, it will, doubtless, afford matter of surprise, that the principal tenet of Bishop Berkeley was, in very early times, inculcated by the poet Vyasa, and his followers of the Vedanti School. The tenets of this great man,

"Th' immortal Berkeley of that elder age," (p. 11)

are illustrated by Mr. Grant, in the Second Part, with such singular ability and success, that we cannot deny ourselves the pleasure of a quotation. From his sacred retreat near the Banks of the Ganges, Vyasa is represented as viewing the scenes around him, and ranging through the works

of creation, till at length, in solemn musing, he turns to contemplate the Deity.

" From height to height his musing spirit soar'd,
And speechless thought * th' unutter'd name ador'd.
Till words unconscious flowing from his tongue,
He swell'd the strain, and mystic measures sung.
" 'Tis all delusion: Heaven and earth and skies,
But air-wove images of lifeless dyes.
He only lives—Sole Being—None beside —
The Self-existing, Self beatified:
All else but wakes at Maya's † fairy call;
For All that is, is not; or God is all.
Stupendous Essence! obvious, yet unknown:
For ever multiplied, for ever One.
I feel thee not, yet touch on ev'ry side;
See not, yet follow where thy footsteps guide;
Hear not thy voice, yet own its mystic power
In breathing silence of the midnight hour.
Oh, what art thou? since all this bursting scene,
Unnumber'd isles, and countless waves between;
This fabric huge, on floating pillars rais'd,
With suns and fiery elements emblaz'd;
And thy own pedma‡, roseate flower of light,
Emblem and cradle of Creative Might;
Live ever on thy steepless eye reclin'd,
Embosom'd deep in the abyss of Mind.
Close but th' all-seeing Mind, no splendor burns;
Unfold, and all the Universe returns.
Oh, what art thou? and what this darkling ray,
Whose sadden'd lustre mourns in shrines of clay?

Sprung from thyself, though quench'd in human frame,
Faint emanation of th' Eternal Frame.
Oh, fade these scenes, where phantom beauty glows,
And bid th' uncumber'd soul on Thee repose;
Expanse how dread, immeasureable height,
Depth fathomless, and prospect Infinite'." (p. 12, 13.)

Our limits will not permit us to present to our readers every passage, which afforded pleasure to ourselves; but we should neither do justice to the author, nor to them, if we could by any means be induced to omit the following splendid lines.

" Hail, happy years! when every lyre was strung,
And every clime with mirth and music rung.
While Asia's voice her Calidasa blest,
Hark! kindred spirits answer'd from the West.
There all his lofty tones Lucretius gave,
And epic transports burst on Mincio's wave,
While roved the Matin bee o'er sweetest flowers,
And all Hymettus bloom'd in Tibur's bowers.
Oh, could some God have rent the veil away,
And join'd in one the masters of the lay!
Illustrious names! though breath'd the mutual tone
In distant climes, unknowing and unknown,
Yet haply, by a viewless touch impell'd,
Your choral symphonies responsive swell'd,
And some spher'd seraph, with the song beguil'd,
Lean'd from his rolling orb to hear, and smil'd.
" How swift, O India! fled those happy years!
How soon thy palmy glories sunk in tears!
What Muse, unwarm'd, their early bloom can eye,
Or sing their alter'd fates without a sigh?
Such thy sad trophies. War! by thee dismay'd,
The classic Graces fly their cherish'd shade.
Peace still they love, the moonlight hour serene,
Th' unwitness'd musings of some tranquil scene,
Where all is calm and joy, within, around,
No care to ruffle, and no grief to wound.
Oft their bright train, ere yet the war arise,
E'en from its distant rumour shrinks and flies:
So, ere it touch'd the steel, the solar ray
Plays off from the keen edge, and glides away.
But not alone the trumpet's madding roar,
Expell'd the weeping Arts from Ganges' shore;

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* " The *Om*, or name of the Deity, never to be uttered but in silence.

† " *Maya*, or Delusion; supposed to be a Goddess sprung from Brahma.

‡ " *Pedma*, the sacred name of the *lotos*, an object of supreme veneration in all the mythological systems of the East, especially in that of the Hindus. Brahma is said to have been born in a lotos, when he created the world. It was regarded also as an emblem of the creative power. " This plant (says Mr. Knight) being productive of itself, and vegetating from its own matrice, without being fostered in the earth, was naturally adopted as the symbol of the productive power of waters, upon which the active spirit of the Creator operated, in giving life and vegetation in matter."—Mr. Knight cited by Mr. Maurice; *Indian Antiquities*, Vol. III.

Lo! nurs'd in Superstition's gloomy bower,
Vice * wings with added speed to the fatal hour;
Thick and more thick her blighting breath she sheds,
And Learning sickens as the mildew spreads.
For still this sovereign principle we find,
True in the individual as the kind,
Strong links and mutual sympathies connect
The moral powers and powers of intellect:
Still these on those depend by union fine,
Bloom as they bloom, and as they fade, decline.
Talents, 'tis true, gay, quick, and bright, has God
To virtue oft denied, on vice bestow'd;
Just as fond Nature lovelier colours brings
To paint the insect's than the eagle's wings
But of our souls the high-born loftier part,
Th' ethereal energies that touch the heart,
Conceptions ardent, labouring thought intense,
Creative Fancy's wild magnificence,
And all the dread sublimities of song,
These, Virtue, these to thee alone belong;
These are celestial all, nor kindred hold
With aught of sordid or debasing mould:
Chill'd by the breath of Vice, their radiance dies,
And brightest burns when lighted at the skies;
Like vestal flames, to purest bosoms given,
And kindled only by a ray from heaven†."
(p. 17—19.)

The Third Part of the Poem commences with the revival of learning, and a noble character of Sir W. Jones.

"But, lo! once more return the happy hours;
Learning revisits her forsaken bowers.
To greet her loved approach, her chosen band
In joyful ranks unites on Ganges' strand.
'Twas thus of old, when swell'd the rushing Nile
From Nubian hills or Meroe's sun-burnt isle,
At once, with all her priests, an awful train,
Transported Memphis issued on the plain;
The white robed pontiff watch'd the sinking vale,
And waved his wand, and bade Osiris hail.

Not with less rapture Learning's votaries burn,
And court her steps, and bless her glad return.
Full in their front, with eye that upward soars
Apart the mighty Hierophant adores,
Accomplish'd JONES! whose hand to every art
Could unknown charms and nameless grace impart.
His was the soul, by fear nor interest sway'd,
The purest passions and the wisest head:
The heart so tender, and the wit so true,
Yet this no malice, that no weakness knew:
The song, to Virtue as the Muses dear,
Though glowing chaste, and lovely though severe.
What gorgeous trophies crown his youthful bloom,
The spoils august of Athens and of Rome.
And, lo! untouch'd by British brows before,
Yet nobler trophies wait on Asia's shore:
There at his magic voice, what wonders rise!
Th' astonish'd East unfolds her mysteries:
Round her dark shrines a sudden blaze he showers,
And all unveil'd the proud Pantheon ‡ towers.
Where, half unheard, Time's formless billows glide,
Alone he stems the dim discover'd tide:
Wide o'er th' expanse as darts his radiant sight,
At once the vanish'd ages roll in light.
Old India's Genius, bursting from repose,
Bids all his tombs their mighty dead disclose:
Immortal names! though long immers'd in shade,
Long lost to song, though destin'd not to fade.
O'er all the master of the spell presides,
Their march arranges, and their order guides:
Bids here or there their ranks or gleam or blaze
With hues of elder or of later days.
See, where in British robes sage Menu § shines,
And willing Science opes her Sanscreet mines!

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* "The inevitable tendency of vice to degrade the faculties of the soul, is most eloquently insisted on by Longinus, in the last section of his celebrated treatise.

† "The author has been prevented from proceeding to state other causes of the decay of science, from want of time.

‡ "This alludes to the various elucidations which Sir W. Jones has given of Hindoo mythology, and particularly to his "Essay on the Gods of Greece, Italy, and India," (*As. Reg.* Vol. I.) in which the indentity of the Deities worshipped in those distant countries is proved with singular skill and precision.

§ "In reference to Sir W. Jones's celebrated translation of "The Institutes of Menu," the great Indian legislator.

His are the triumphs of her ancient lyres,
Her tragic sorrows, and her epic fires:
Her earliest arts, and learning's sacred store,
And strains sublime of philosophic lore:
Bright in his view their gather'd pomp appears,
The treasur'd wisdom of a thousand years.
Oh, could my verse, in characters of day,
The living colours of thy mind pourtray,
And on the sceptic, midst his impious dreams,
Flash all the brightness of their mingled beams!
Then should he know, how talents various, bright,
With pure Devotion's holy thoughts unite:
And blush (if yet a blush survive) to see
What genius, honour, virtue, ought to be."
(p. 19—22.)

After paying a proper tribute of respect to the other distinguished names which shine in the same constellation with Sir W. Jones, and with lustre inferior only to his, Mr. Grant pauses for a moment to indulge private feelings of sorrow over the memory of a departed friend. In strict coldness of criticism this passage might possibly be considered as not materially connected with the rest of the work; for the subject of it only just lived long enough to give the promise of future eminence: but he must have a mind of a peculiar turn, who could wish for its erasure. We own we have perused the passage again and again; and hard must be the heart of that man who is insensible to its force.

"Nor these alone:—But, lo! as WELLESLEY leads,
Rise other names, and a new race succeeds.
Rous'd by his call, the youthful bands aspire
To JONES's learning or to JONES's fire;
In clust'ring ranks the meed of song they claim,
And toil and brighten up the steep of Fame.
Thou too, had Heaven but listen'd to our prayer,
Thou too, MACKENZIE *, shouldst have brighten'd there.
Oh, hopes dissolv'd! oh, prospects all decay'd!
Oh, dawn of glory opening but to fade!
Pleased we beheld thy early laurels bloom,
Nor knew they wove a trophy for thy tomb.
By Hoogley's banks, from kindred dust how far!
On thy cold stone looks down the Eastern star.
But still Affection views thy ashes near,
The mould is precious, and that stone is dear:
Her nightly thought surmounts the roaring wave,
And weeps and watches round thy distant grave" (p. 23, 24.)

The Address to Britain, towards the conclusion of the Poem, recommends a line of conduct which this "Queen of many Isles," (p. 47,) will do well to adopt. As the "Delegate of Heaven," (p. 25) to the Eastern World, she can aim at no higher object than that of improving the condition of the degraded Hindoo, and of spreading through her extended empire the blessings of literature and religion. Fired with the idea Mr. Grant anticipates the time, when the light of Christianity shall shine upon all the nations of the East. He here rises with the rising grandeur of his subject; and we do not hesitate to express our unqualified admiration of the sublimity which characterizes the following passage.

"Roll back, ye crowded Years, your thick array,
Greet the glad hour, and give the triumph way.
Hail First and Greatest, inexpressive name,
Substantial Wisdom, God with God the same!
Oh Light, which shades of fiercest glory veil,
Oh human Essence, mix'd with Godhead, hail!
Powers, Princedoms, Virtues, wait thy sovereign call,
And but for Thee exists this breathing all.
Then shake thy heavens, thou Mightiest, and descend,
While Truth and Peace thy radiant march attend.
With wearied hopes thy thousand empires groan,
Our aching eyes demand thy promis'd throne.
Oh cheer the realms from life and sunshine far!
Oh plant in Eastern skies thy sevenfold star!" (p. 28.)

We regret that our limits will not permit the insertion of more copious extracts; but those with which we have already adorned our pages will sufficiently express the high opinion which we entertain of Mr. Grant's poetical talents; and we cannot possibly offer to our readers a stronger inducement to peruse the work itself

* "Lewis Mackenzie, Esq. of the Bengal civil establishment. He died at Calcutta in 1800, just after he had been honoured with a medal for his proficiency in the College lately established there. He was the son of Mr. Mackenzie, the celebrated author of 'The Man of Feeling'."

It is the production of a rich and elegant mind. In all the variety of subjects, which a plan so extensive must necessarily comprise, the author has shewn an uncommon grasp of comprehension; and it is no trifling praise that every change in his subject introduces a corresponding change in his style. The sentiments are generally clothed in appropriate expressions; and Mr. Grant has, in this respect, not merely proved that he possesses a classical taste and a chastised judgment, but that he has a command of language, which it is not often our lot to witness. The circumstance, however, which affords the highest satisfaction to the *Christian* observer, on the review of this poem, is the association of such talents as those of Mr. Grant with a predominant regard to moral and religious truth.

On these grounds, and in consequence of the very high opinion which we have formed of his talents, we would recommend to the author, at his leisure, a careful revisal. He complains in a note that he was pressed for time; to this cause we are disposed to attribute the few objections which have occurred to us. They are certainly trifling, when taken in connection with so much excellence; but such as they are, on the event of another edition in an improved form, Mr. Grant may not think them beneath his attention.

In one or two instances we meet with some obscurity either in the idea or the expression:

"And throne dominion on his ample glance." (p. 16.)

Stamp'd in immortal light on future days." (p. 29.)

The last of the two following lines is a faint echo of the preceding:

"Still fight to fight, to battle battle leads,
Still conqueror to conqueror succeeds."
(p. 4.)

The word trophy is repeatedly introduced in a manner which can hardly be justified. See p. 1, 4, 20, 25.

The six lines following our extract in p. 22 having no grammatical connection, and the whole passage being also an imitation, would only serve to remind the reader of a superior original. The last line ending with a stroke of satire, "not too wise to pray," is unsuitable to the general style of the poem.

The plan is, as we have already observed, very ingenious, yet it seems liable to one small objection. Why are the desolations of India by Mahmoud and Tamerlane dispatched in a single line, while the calamities produced by Aurungzebe and Nadir occupy three or four pages?

But the greatest objection to common readers will be found in the number of uncommon names which are scattered through some of the first pages. Mr. Grant might with justice urge, that this charge ought rather to be brought against his subject than himself; for the proper names of India, though very harmonious, are not familiar to an English ear. But would it not be adviseable to discard a few out of the list? The proper names, which occur in the admirable account of the route of Nadir's conquests, are not to be considered as included in this remark: they serve to particularize, which is a characteristic grace of poetry. Perhaps, when this exception is made, the number of hard words will not appear to be very considerable. We could however wish that terms, which require notes of illustration, should be introduced only where they cannot be avoided; the plain words "ages" and "rice" might be substituted with advantage for "Calpas" and "Chawlah;" for the continual interruption of the reader's attention by a reference to notes, has a great tendency to damp the warm sentiments which the sublimity of the poet had inspired.

We have dwelt the longer upon these spots, under the hope of gaining the author's attention, if he should publish another edition. We could wish to see this admirable poem as perfect as possible; and are confident, in the mean time, that no reader of taste will be diverted by defects so trifling from admiring its exquisite beauties.

We have noticed two errors, which are not found in the errata, "downs," p. 8, for down; and "Vieramedyt," p. 16, for Viaramadyt: but justice requires us to add that the typography throughout is highly creditable to the Cambridge Press.

An Oration commemorative of the late Major General Alexander Hamilton, pronounced before the New York State Society of the Cincinnati, on Tuesday, July 31, 1804. By J. M. MASON, D. D. Pastor of the First Associate Reformed Church in the City of New York; *with an Appendix, containing the Particulars of the Duel with Colonel Burr, a Copy of the Paper left by the General, and an Account of the General's last Moments.* London, Ogle. 1804. 8vo. pp. 38. Price 1s. 6d.

THE death of General Hamilton, killed in a duel with Colonel Burr, Vice-President of the United States, appears to have excited an uncommon degree of interest in America. We had conceived hopes that so striking and melancholy an example of the dreadful effects of duelling, might have produced in that country some strong measures against that sinful and too prevalent practice. We trusted that at least it would give occasion to all who were religiously disposed, and especially to the clergy, to exert themselves in proclaiming the sinfulness of duelling, and in shewing the direct opposition which subsists between the laws of honour and those of God. We took up the present pamphlet, therefore, with the expectation of seeing the subject ably treated by a divine, who was the friend of the deceased, and some of whose former publications had borne the stamp of Christian piety and zeal. (See Christian Observer for 1803, p. 244 and 553.) But we lament to confess that our expectations have been disappointed.

The oration is a florid piece of declamation, resembling rather the exercise of a school-boy, than the discourse of a divine. Instead of the simplicity which has hitherto generally marked, and we might justly add dignified ,the English language, Dr. Mason seems to have preferred a shewy eloquence, which consists in words rather than ideas, and is founded in art, and affected emotion, rather than in nature and real feeling. But our objection to it lies chiefly in its unsuitableness to the speaker, and to the subject. The words of a minister of the Gospel, spoken on such an occasion, should manifest a gravity and truth far removed from the tinsel of ornament, and the extravagance of hyperbole. Simplicity should be the characteristic of his eloquence, as indeed it is ever the perfection of true oratory. The following extravagant panegyric, therefore, which may serve as a sufficient specimen of the whole oration, offends as much against religion as it does against sound sense and good taste.

"But enumerations were endless. He was born to be great. Whoever was second, *Hamilton* must be first. To his stupendous and versatile mind no investigation was difficult—no subject presented which he did not illuminate. Superiority, in some particular, belongs to thousands: Pre-eminence, in whatever he chose to undertake, was the prerogative of *Hamilton*. No fixed criterion could be applied to his talents. Often has their display been supposed to have reached the limit of human effort; and the judgment stood firm till set aside by himself. When a cause of new magnitude required new exertion, he rose, he towered, he soared; surpassing himself, as he surpassed others. Then was nature tributary to his eloquence! Then was felt his despotism over the heart! Touching, at his pleasure, every string of pity or terror, of indignation or grief; he melted, he soothed, he roused, he agitated; alternately gentle as the dews, and awful as the thunder. Yet, great as he was in the eyes of the world, he was greater in the eyes of those with whom he was most conversant. The greatness of most men, like objects seen through a mist, diminishes with the distance: but *Hamilton*, like a tower seen afar off under a clear sky, rose in grandeur and sublimity with every step of approach. Familiarity with him was the parent of veneration. Over these matchless talents Probity threw her brightest lustre. Frankness, suavity, tenderness, benevolence, breathed through their exercise. And to his family!—but he is gone.—That noble heart beats no more: that eye of fire is dimmed; and sealed are those oracular lips. Americans, the serenest beam of your glory is extinguished in the tomb!" (p. 21, 22.)

We should scarcely think it worth while to notice the errors of style which run through this composition, were it not important to remark that the religious effect of an address is exceedingly diminished by an *affectation* of eloquence. The Apostle Paul was careful not to address the Corinthians, who were much attached to rhetorical harangues, "in enticing words of man's wisdom," or "with excellency of speech." The impression was to be made by the exhibition of truth, and therefore the truth plain and undisguished was set before them. What is gained in pleasing the fancy

is often so much diverted from the more valuable object of improving the heart*.

This remark applies, we think, to the manner in which the evil of duelling is treated by Dr. Mason. It seems to us, that the oration would have been far more impressive and useful on this point had the author endeavoured to speak as a minister rather than an orator. He appears to have been led, probably by the affectation of eloquence, to use arguments, and to adopt a mode of reasoning, which will never be effectual in checking the practice of duelling. It is in vain that declamatory harangues are made respecting the evils which attend it. The absurdity, the cruelty, the baseness, of the practice are confessed by every duellist. It is idle, therefore, to attack him on these grounds, so long as the general opinion of mankind sanctions duelling. The only true ground on which it can be successfully resisted is that of religion. The fear of God must be opposed to the fear of the world; and reverence for the authority of God must counteract the love of reputation. The paper left by General Hamilton, a copy of which is annexed to this oration, assigns very exactly the reasons which prevail with most men in accepting a challenge. The General states that he was "desirous of avoiding the interview for the most cogent reasons;" he observes,

"1. My religious and moral principles are strongly opposed to the practice of duelling, and it would ever give me pain to be obliged to shed the blood of a fellow-creature in a private combat forbidden by the laws.

"2. My wife and children are extremely dear to me, and my life is of the utmost importance to them, in various points of view.

"3. I feel a sense of obligation towards my creditors, who in case of accident to me, by the forced sale of my property, may be in some degree sufferers.—I did not think myself at liberty, as a man of probity, lightly to expose them to hazard.

"4. I am conscious of no ill-will to Col. Burr, distinct from political opposition, which, as I trust, has proceeded from pure and upright measures.

"Lastly. I shall hazard much, and can possibly gain nothing by the issue of the interview." (p. 29.)

These are, indeed, very strong reasons. Religion, morality, affection, justice, interest, all loudly remonstrated against his accepting the challenge. Let us hear then the weighty arguments which counterbalanced all these considerations.

"To those who with me, abhorring the practice of duelling, may think that I ought, on no account, to have added to the number of bad examples, I answer, that my relative situation, as well in public as private, enforcing all the considerations which constitute what men of the world denominate honour, imposed on me (as I thought) a peculiar necessity [not] to decline the call.—The ability to be in future useful, whether in resisting mischief, or effecting good in those crisises of our public affairs which seem likely to happen, would probably be inseparable from a conformity with public prejudice in this particular." (p, 32.)

It is regard to reputation then which induces him to violate the strongest obligations of religion and morality. It is true that this regard to reputation is clothed in the honourable guise of an ability to be in future useful. But are we to do evil, or to yield to a prejudice which we know to be both absurd and sinful, that we may have the power of doing good afterwards? This application of the doctrine of expediency is as ludicrous as the old vindication of cowardice.

> He that fights, and runs away,
> May live to fight another day.

What is the character which will enable a man to be truly useful? Surely that consistent integrity which will on no account do wrong, which equally disregards the popular clamour, or the demands of interest; which, in a word, fears God and fears God only. If usefulness must depend on our conforming to public opinion, in a point confessedly wrong, it had better be given up at once; for it would be purchased at too dear a price by the sacrifice of conscience. We see, from this melancholy instance, the danger of laying down false rules of judging. A real Christian, who judges only by the plain rules of Scripture, would have felt little difficulty in the case which so much perplexed General Hamilton. He would have decided at once that

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* It will not be supposed that by these remarks we mean to discourage real eloquence. So far are we from doing this, that we expose the counterfeit with the express view of exalting the character of that true eloquence, which affects the heart by lively but just ideas, and by forcible but sober representations.

the practice of duelling was sinful; and, therefore, whatever the consequences might be, he would not sanction it. If, by following this course, his character should suffer ever so greatly in the estimate of the world, still he must obey God rather than man, and abide the consequences with the fortitude of a martyr. We cannot but lament in this case another melancholy instance of the mischievous effects of the doctrine of expediency *.

This pamphlet concludes with Dr. Mason's account of the General's last moments: and as it may be interesting to our readers we give it at length, though we are sorry that, in our remarks upon it, we shall find too much room for censure.

"Shortly after the rumour of the General's injury had created an alarm in the city, a note from Dr. Post informed me that 'he was extremely ill at Mr. William Bayard's, and expressed a particular desire to see me as soon as possible.' I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence which he broke by saying, that he 'had been anxious to see me, and have the sacrament administered to him; and that this was still his wish.' I replied, that 'it gave me unutterable pain to receive from him any request to which I should not accede: that, in the present instance, a compliance was incompatible with all my obligations; as it is a principle in our churches never to administer the Lord's Supper privately to any person under any circumstances.' He urged me no further. I then remarked to him, that, 'the Holy Communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified; which were accessible to him by faith in their gracious Author.'—'I am aware,' said he, 'of that. It was only as a sign that I wanted it.' A short pause ensued. I resumed the discourse, by observing that 'I had nothing to address to him in his affliction, but that same *gospel of the grace of God*, which it is my office to preach to the most obscure and illiterate: that in the sight of God all men are on a level, as *all have sinned, and come short of his glory*; and that they must apply to him for pardon and life, *as sinners*, whose only refuge is in his *grace reigning by righteousness through our Lord Jesus Christ.*'—'I perceive it to be so,' said he; 'I am a sinner; I look to his mercy.' I then adverted to 'the infinite merit of the Redeemer, as the *propitiation for sin*, the sole ground of our acceptance with God; the sole channel of his favour to us; and cited the following passages of scripture:—'*There is no other name given under heaven among men, whereby we must be saved, but the name of Jesus. He is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. The blood of Jesus Christ cleanseth from all sin.*' This last passage introduced the affair of the duel, on which I reminded the General, that he was not to be instructed as to its moral aspect, that *the precious blood of Christ* was as effectual and as necessary to wash away the transgression which had involved him in suffering, as any other transgression; and that he must there, and there alone, seek peace for his conscience, and a hope that should '*not make him ashamed.*' He assented, with strong emotion, to these representations, and declared his abhorrence of the whole transaction. 'It was always,' added he, 'against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life.' He repeated his disavowal of all intention to hurt Mr. Burr; the anguish of his mind in recollecting what had passed; and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassions; the freedom of pardon in the Redeemer Jesus to perishing sinners. 'That grace, my dear General, which brings salvation, is rich, rich.'—'Yes,' interrupted he, 'it is *rich* grace.'—'And on that grace,' continued I, 'a sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the surest foundation; the scripture testifying that *we have redemption through the blood of Jesus, the forgiveness of sins according to the riches of his grace.*' Here the General, letting go my hand, which he had held from the moment I sat down at his bed-side, clasped his hands together, and, looking up towards heaven, said, with emphasis, 'I *have* a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ.' He replaced his hand in mine, and appearing somewhat spent, closed his eyes. A little after he fastened them on me, and I proceeded: 'The *simple* truths of the Gospel, my dear Sir, which require no abstruse investigation, but faith in the veracity of God who cannot lie, are best suited to your present condition, and they are full of consolation.'—'I feel them to be so,' replied he. I then repeated these texts of scripture: *It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, and of sinners the*

* The reader will find some reflections on General Hamilton's duel in the Christian Observer for 1804, p. 510.

chief. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool. 'This,' said he, 'is my support. Pray for me.'—'Shall I pray with you?'—'Yes.' I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, 'Amen. God grant it.'

"Being about to part with him, I told him 'I had one request to make.' He asked 'what it was?' I answered, 'that whatever might be the issue of his affliction, he would give his testimony against the practice of duelling.'—'I will,' said he, 'I have done it. If *that*,' evidently anticipating the event, 'if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner that will effectually put me out of its reach in future.' I mentioned, once more, the importance of renouncing every other dependence for the eternal world, but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected and said, 'Let us not pursue the subject any further, it agitates me.' He laid his hands upon his breast, with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately, and desired to see me again at a proper interval. As I was retiring, he lifted up his hands in the attitude of prayer, and said feebly, 'God be merciful to——.' His voice sunk, so that I heard not the rest distinctly, but understood him to quote the words of the publican in the gospel, and to end the sentence with, 'me, a sinner.'

"I saw him, a second time, on the morning of Thursday; but from his appearance, and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for a moment at his bed-side, in company with his overwhelmed family and friends; and for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state: and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public know, he breathed his last." (p. 33—38.)

Our readers will remark in this account, that the principal object of the pastor seems to have been to administer consolation to his dying friend, by exhorting him "to repose his confidence on the grace of Jesus Christ." But was this precisely the object which a Christian minister ought to have had in view on such an occasion, and under such circumstances? When a person is dying under the immediate effect of an act of sin (for such must duelling be accounted on Christian principles,) is this the season to soothe his conscience, to quiet his fears, and calm his mind, by speaking only, or principally, of the mercy of God, and the power of the blood of Christ to cleanse from sin? Surely the occasion called for a very different strain. Hope should not indeed be entirely withheld, but the communication of it undoubtedly ought not to have been the first object of the minister. The simple question is, whether any one has a right to rely on the mercy of the Almighty through the merits of the Lord Jesus Christ, *without true repentance.* To assert that he has, appears to us the cardinal point of Antinomianism. If then no person has a right to appropriate to himself the consolations arising from the propitiation of Christ, without true repentance, surely wherever there is any just cause for doubt on this point, the application of the promises ought to be suspended. It is true, that the General declared his abhorrence of the whole transaction; but so he had done in writing before the interview, yet he kept the appointment notwithstanding. The nature of true repentance should be most carefully explained, and its reality proved, before consolation is liberally administered. We apprehend that this point may not always be sufficiently attended to by some ministers of the Gospel. Nothing is easier than to inspire a sick or dying man with hope of peace, and joy, by *injudiciously* setting before him the rich promises of divine mercy*; but a faithful and prudent minister will always be very cautious lest he should encourage presumption instead of establishing a solid Christian hope. The experience of a dying person will be more satisfactory in proportion to the real penitence, rather than to the confidence which it discovers. It is true, that a minister is often placed in very trying circumstances, and must sacrifice his

* We cannot but esteem the mention of "the precious blood of Christ," in that part of the Doctor's discourse where the affair of the duel is first introduced, as exceedingly objectionable.

feelings most painfully to a sense of duty; and we cannot but feel the delicacy of Dr. Mason's situation. But regard to his friend, and to truth, which is of far superior moment to friendship, should, as we think, have led him to employ his benevolent efforts in bringing General Hamilton to a much deeper sense of his sinfulness than he appears to have felt. Let Dr. Mason ask himself whether the account which he has published may not tend to encourage another person to accept a challenge, without fear of not meeting with a minister to comfort his dying moments. What would the Doctor say to a Roman Catholic priest who should give absolution to a person who received his death-wound in a duel, with as little ground for believing his repentance to be sincere as the Doctor seems from the above narrative to have had in the case of General Hamilton? How justly would he charge the popish system with serving to countenance sin, by making the forgiveness of it so easy? Yet where is the difference in the present instance as to practical effect? Far be it from us to encourage any harshness in a minister's manner, or to prevent his holding out reasonable encouragement; we only think that, in such a case as that before us, it should have been the minister's aim to promote contrition for sin rather than to administer consolation.

Lawful Amusements; a Sermon, preached at the Thursday Evening Lecture, Fetter-Lane, January 10, 1805. By GEORGE BURDER, Author of Village Sermons, &c. Second Edition, with an Appendix. London, Williams. 8vo. pp. 38. 1805. Price 1s.

A Letter to the Reverend George Burder, occasioned by his Sermon on Lawful Amusements, preached 10th January, 1805. London,
8vo. pp. . Price 1s.

THE former of these publications might more properly be entitled, "Unlawful Amusements," little more than one out of thirty-eight pages being devoted to the amusements which are lawful. It is directed chiefly against the theatre. Dancing and cards are strongly, though more briefly, condemned. The only lawful amusements which are enumerated are "walking and riding, books on history, biography, and natural philosophy, and music in moderation." We were surprised that no mention was made of drawing as a sedentary, and gardening as a more active amusement. The company of intelligent and pious persons is also reckoned among the number of lawful amusements, as is the employment of "making garments for the poor," and of "visiting the sick in their abodes of penury and pain." There can be no doubt of the pleasure attending these useful employments; but it may be questioned whether the "occupation of Dorcas," or that of visiting the poor, comes properly under the modern denomination of amusements.

A considerable Appendix is added to this second edition. The Appendix is a defence against the "Letter occasioned by Mr. Burder's Sermon," which we have announced our intention of also reviewing.

We feel some concern at having to remark that "the Letter to Mr. Burder," though it pleads the worse cause, is expressed with more delicacy, and is managed with superior judgment and ability. And we are led to undertake this review of the two publications, by a desire to place the general subject of amusements in its proper light.

We now return to Mr. Burder's Sermon, of which we thought it proper to give, in the first place, a short epitome.

Mr. Burder, in a preface, observes, that a course of subjects, which are seldom themes of public discussion, were appointed for the Thursday Evening Lecture in Fetter-lane. That the first of these was "The proper Influence of Religion on the Dress and Manners of its Professors," and the latter "*What Amusements may be deemed lawful for Christians.*" The writer of the Letter to Mr. Burder, after paying some compliment to his intentions, observes, "The topic of your investigation is somewhat singular. 'What Amusements may be deemed lawful *for Christians.*' The doctrine which clearly follows from your exclusive application of your arguments to Christians, is more seriously evil than you seem to imagine. And it is this, that the amusements unlawful for Christians are unlawful for Christians only. What is the inference? Is it not obviously this,

that those who do not come within your description may indulge them without crime and without remorse? What then, is there one rule of duty for one man and one for another?"

We think that there is justice in this remark; and we have introduced it because we have had frequent occasion to notice the same erroneous and unguarded manner of representing certain duties as belonging only to believers: as if the law of God did not equally lay claim to the obedience of men of every class. Unquestionably the precept to the unbeliever, which is the first in order, according to the Constitution of the Gospel, is *to believe the Gospel*. "Then said they unto him, what shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God," (that is, this is the first acceptable work of God which ye have to do) "that ye believe on him whom he hath sent." But if to believe is the first duty, to bring forth all the fruits of faith is a duty obviously included. We wish to suggest to the answerer of Mr. Burder, the high importance of this preliminary duty of *believing*: for we suspect that he may belong to a theological school, which entertains very inadequate notions of the nature and efficacy of faith.

The text to Mr. Burder's Sermon is taken from Colossians iii. 17. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

The Preacher observes,

"I have chosen the words of the text as including a *general rule* that may be applied on all occasions. When any doubt arises in the mind as to the lawfulness of an act, let this question be asked, 'Can I do this in the name of the Lord Jesus? that is, according to his will and commandment, agreeably to my relation to him, and with an eye to his glory."

We cordially approve of this general observation of Mr. Burder, and we deem it a very proper introduction to his discourse. We, however, also agree with a remark of his antagonist, conveyed perhaps too much in the shape of an objection,

"That when we have asked ourselves the question, Can I do this in the name of the Lord? The answer recurs, Is it innocent or is it criminal? I must, therefore, examine my own heart. I must reflect from what motive I am about to act, and what will be the tendency or consequence of the action.—'Can I do this in the name of the Lord.' (he adds) is therefore *not a rule but a question*."

We reply, that it is nevertheless a good *rule* always to put to ourselves this *question*, and that it is in this lax sense alone that the term *rule*, as we conceive, must be considered as employed by Mr. Burder.

Mr. Burder proceeds to shew "*on this principle*," as he calls it, that is, on the principle "of doing all in the name of the Lord Jesus," what amusements are unlawful for Christians; "and first," (he says) "all such as are evidently sinful, all such as the Word of God condemns. Of this number are, first, all such as are used on the Lord's Day; and, secondly, all such as are cruel or profane." Here again the objector steps in, and not altogether unjustly observes, that no light is thrown on the subject by this first enumeration, since "we are still left without a criterion." Bull-baiting, cock-fighting, and horse-racing, are touched upon by Mr. Burder under this head, and the subject of the theatre is also introduced.

Those amusements are, in the second place, said to be unlawful, "which, if not in themselves absolutely sinful, have a dangerous tendency to sin."

"This rule," (says Mr. Burder), "will particularly include the diversion of the playhouse. Perhaps it would not be easy to prove, that all dramatic representations are absolutely unlawful, and they were probably originally invented for good purposes: yet as they are managed, and as perhaps they cannot but be managed, to suit the general taste of the world, they tend to more evil than almost any other species of amusements."

Mr. Burder then proceeds to deliver a very strong, as well as coarse Philippic against the threatre. He speaks, first, of the *company* which attends it, among whom, he says, "though there may be some virtuous characters, are all the loose, debauched, depraved, and ungodly," &c. &c. He affirms also, the *players* to be "generally loose debauched people;" a set of "base" persons whom it is wrong to encourage, though "there are, doubtless, some exceptions, and they excite an agreeable surprise when they are discovered," &c. He then describes the *plays* as consisting in "love intrigues, blasphemous passions, profane discourses," &c. &c. and here, as in some other places, he employs expressions so

gross, and descriptions so particular, that we should be sorry to introduce into our Review some parts even of the Sermon of Mr. Burder*.

"It is pleaded," (he adds,) "by the advocates of the theatre, that dramatic performances abound with excellent sentiments. That some good morals are occasionally recommended must be admitted. But is this the general tendency? Is it not far more common for the hero of the play to be some gay dissipated character wallowing in all manner of sin, yet recommended to the audience by the noble frankness of his disposition, or in the cant of the world, 'the goodness of his heart,' a pleasing rake recommending himself by the charms of wit, and reconciling the female spectator to similar characters, perhaps to a permanent connection with such, to the utter destruction of all domestic happiness."

Mr. Burder, after condemning likewise the interludes, dances, scenery, and music, proceeds to introduce, in confirmation of his own views, some extracts from various authors, taken chiefly from Jeremy Collier's View of the Profaneness and Immorality of the English Stage. Among the ancient Heathen writers, Plato, Xenophon, Livy, Seneca, and Tacitus are shewn to bear a very unequivocal testimony to the immorality and injurious tendency of plays. The last mentioned writer observes, that "the German ladies were defended from danger, and preserved their honour, by having no playhouse among them."† The case, as Mr. Burder well observes, is altered now, and the "seducing dramas of Germany" are imported into our country for the improvement of the British ladies. He adds; "admitting, as in candour we ought, that the theatrical exhibitions of pagans were in some instances more immoral than ours: yet, these strong testimonies ought to have great weight with us who "profess and call ourselves Christians."

Mr. Burder next produces the opinions of the lawgivers of Athens, Sparta †, and Rome, as confirming the view given of the stage by the writers who have been mentioned.

"In *England*," adds Mr. Burder, "a well known Act of Parliament was made in the reign of Queen Elizabeth, denominating Players, "Rogues, Vagabonds, and Sturdy Beggars;" and in the year 1580, a petition was presented to her majesty to suppress all playhouses in the City of London, which was accordingly effected; and to the honour of the Corporation, theatres have never since been suffered within their jurisdiction."

Mr. Burder next adverts to the sentiments of the Christian Church, and shews that in the Council of Collioure in Spain (anno Dom. 305,) in the first Council of Arles, in 314; in the third Council of Carthage; and in the second of Chaalon, decrees were passed which either imply or express the most unqualified censure of stage entertainments. He likewise quotes Tertullian, who in his book on public diversions reminds Christians, that the nature of their faith, no less than reason, and the discipline of the Church, had shut them out from the entertainments of the town: they had nothing to do with the frenzies of the race-ground, the licentiousness of the theatre, or the cruelties of the bear-garden. "Will you not then," he adds, "avoid this seat of infection? The very air suffers by their impurities. What though the performance may in some measure entertain? What

* Surely it is discreditable to religion, and by no means conducive to good morals, to agitate the dispute whether a disgusting expression, first employed in speaking of the Slave Trade, is or is not used (and in a far more offensive sense) by some frequenters of the theatre, in order to describe the passage behind the boxes. We also object to the use of words so distressing to every chaste female ear as some of the terms employed in this sermon. Surely some circumlocutions might have been found, which would have sufficiently conveyed the writer's meaning if it was necessary to convey it.

† We apprehend, however, that the Greeks in general did not discourage the theatre. That their partiality to it forms, nevertheless, no sound argument in favour of its morality, is shewn by Rosseau in his letter to D'Alembert. See Œuvres de Rosseau, p. 330. 11 Vols. 8vo. Rosseau prefaces his observations in the following manner. "Je ne sache qu'un seul peuple qui n'ait pas eu la dessus (on the subject, that is to say, of the mischievous and immoral tendency of the theatre) les maximes de tous les autres, ce sont les Grecs. Il est certain que, chez eux, la profession du theatre etoit si peu deshonnete que la Grece fournit des exemples d'acteurs charges de certaines fonctions publiques, soit dans l'etat soit en embassades. Mais on pourroit trouver aisement les raisons de cette exception."

though innocence, yea, and virtue too, shine through some part of it? It is not the custom to prepare poison unpalatably."

The testimony of Archbishop Tillotson, which is next adduced, will be found in our number for January last, p. 46. The same judicious prelate is quoted as denominating the playhouse *the devil's chapel*, and *the school and nursery of licentiousness and vice*; and such parents as take their children there "monsters, I had almost said devils."

Let us now hear the author of the "Letter to Mr. Burder" urge his objections.

"Had you not expressed yourself," (he says,) "on this subject" (of the playhouse) "in terms of such coarse and indiscriminate invective, I should have passed more lightly over the subject; but when you deal in assertions wholly unsupported by proof," (surely they are not wholly unsupported,) "which assertions, if true, would stigmatize the moral good sense of your country, and hold it up to the scorn and contempt of the surrounding nations of Europe, not to expose their falsehood would be to admit their truth."

Again, he says, in reference to Mr. Burder's description of the company which frequents the theatre:

"Can such exaggerated, such overcharged descriptions serve the cause of truth and virtue? If we blame let us at least blame with candour and with justice, lest the delinquent, in his turn, impeach the verdict of his judge."

In reply to Mr. Burder's observations on the moral character of the players, he charges that gentleman with illiberality in vilifying indiscriminately *, a whole class of persons of whom he has no personal knowledge, and recommends to him as a corrective of that asperity of censure which is sadly distant from the mild spirit of Christian charity, the consideration of the rule, "judge not that ye be not judged."

In answer to Mr. Burder's censure of plays he says, "You here quote an old and long forgotten writer, W. Law†, never very remarkable either for his sense or his candour‡, a Puritan ||, who wrote in an age and state of manners greatly different from the present, and then you put your questions at the heel of this description, "Can *these* form an amusement lawful for Christians?"

This writer admits, that in the days of Charles II. the stage was so impure, that no man with any trace of moral feeling left on his mind could countenance it. But he maintains that Mr. Burder's delineation of the stage is wholly inapplicable to its present state. Otherwise, he argues, the king, who sometimes partakes of theatrical amusements, must be considered as patronizing licentiousness: a mode of viewing the subject, which may "have the effect of exasperating ignorant and misguided zealots against him;" while the Lord Chamberlain, whose office it is to license plays, will stand impeached with a shameful and gross desertion of his public duty.

But might not the same arguments have been produced with equal force in the licentious age of Charles II., against those who, like Tillotson and Collier, raised their voice against the impurity of dramatic representations? Will this writer say, that the attendance and patronage of that monarch, or the licence of his Lord Chamberlain, were circumstances which of themselves precluded censure? If such a mode of reasoning were admitted as conclusive, it would follow, in certain supposeable cases, that the grossest vices which have disgraced humanity would cease to be objects of examination or censure.

Our author then proceeds to state his own opinions on this subject.

"The tendency of a visit to the theatre must wholly depend upon circumstances: it may have a bad tendency to one man, it may have no such tendency to another. It is so with every other amusement, however rational, because the best are liable to be perverted: if any person whose morals are vitiated, or whose principles are unfixed, should find in a theatre, and I allow he may, and *out of it too*, incentives to unchaste desire, let him instantly fly from it, if he values the peace of his own

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* Mr. Burder's censure is not indiscriminate. He says, that "there have been a few exceptions."

† Law has not been dead above forty-four years.

‡ We never before heard the sense of William Law questioned.

|| William Law, so far from being a Puritan, was a Non-juror, and a strenuous defender of episcopacy.

conscience, or the preservation of his remaining virtue. But, *qui bene distinguet, bene docet;* let not the man whose rectitude of mind and innocency of heart lead him to extract that rational amusement from the drama which it was designed to convey; let not this man be condemned as profane, or accounted as ungodly, because he happens to have been found among a British audience at a British theatre. To affirm, from such a circumstance of such a man, that he brings discredit on his profession of religion, is unworthy the candour of a true Christian." (p. 17.)

"If my opinion were asked on the subject of the theatre and theatrical amusements, it would be to this effect. I should say to the enquirer, it is a question of prudence: if your judgment is mature, your mind enlightened, and your principles fixed; in this case, resorted to occasionally as a relaxation from the fatigues of business or the ardour of study, they may serve to relieve your mind and refresh your spirits. But remember that this species of recreation, like every other, must be enjoyed with moderation and good sense. If you perceive any thing in them that is improper, your good judgment will condemn it. If your young mind is yet unfortified by principle, and you find any thing in the objects around you that awaken your passions or seduce you to evil, abstain from them altogether. The moment you transgress the bonnds of virtue, in action or in thought, that moment you are culpable: but recollect that you are equally so, wherever you happen to be, whether in the parlour or the playhouse. When amusement is carried beyond the bounds of prudence, it is amusement no longer': it is *dissipation*. The temperate enjoyment is blameless: the excess is guilt."

We have fairly given the strength of the argument on each side; and it now remains for us to pass judgment. But before we do this, we shall add a few remarks of our own, not doubting that our readers will feel so much interest in the subject under discussion as to excuse the prolixity of the present article.

Whether plays, as Mr. Burder admits that they may have been "originally, were invented for good purposes," or whether also two thousand or two hundred years ago they may or may not have promoted a beneficial end, is not decisive of the present question. If indeed we are to travel into remote antiquity, and to judge of the morality of plays by the uses to which they were directed by the first inventors, we shall at once discard them as Anti-christian: for the Tragedy is said to have been instituted in honour of Bacchus, and to have consisted chiefly of songs in celebration of that *popular* deity. Its name is derived from the word Τραγος, a goat, the animal usually offered up to Bacchus, and ωδη, a song; a Bacchanalian ode, naturally accompanying the Bacchanalian sacrifice. If, on the other hand, we choose rather to trace the history of the theatre merely from its origin in our own island, we may thence deduce, what it certainly will be difficult to infer from any other circumstance, that a play is a most devout and Christian species of entertainment: for the subjects first exhibited on a stage in this country, as Mr. Burder has partly intimated in a note, are understood to have been the Creation, the Fall of Adam and Eve, the Deluge, the History of Joseph and his Brethren, and even the Redemption of Man; the Apostles, the Traitor Judas, the Virgin Mary, Herod and Pontius Pilate, having been some of the figures in these pieces. Religious feelings were supposed to be excited among the common people by thus dramatizing the Scriptures; and it is a singular fact, that the Chaunters of St. Paul's Cathedral complained in the year 1378, that Scriptural Plays, of the representation of which they wished to enjoy the monopoly, had fallen into low hands, to the great discredit of religion. Certain "inexpert people," as they said in their petition to Richard the Second, had rendered the representations of the Old Testament so ridiculous as both to favour libertinism and infidelity, and to do no small prejudice to the complainants, "who had been at great expense to represent the same publicly at Christmas." Thus early did the British theatre shew signs of that degeneracy which it has been in all ages so difficult to obviate.

Although we do not mean to draw any conclusive argument from the corruption of ancient theatres, yet we must observe, that the agreement of so many enlightened statesmen, philosophers, moralists, and christian divines, respecting the evils incident to the stage, affords a strong presumption against it. The author of the letter to Mr. Burder, like other advocates for the stage, (and we consider ourselves as addressing the whole party) is ready to admit that, in a pe-

riod somewhat remote, plays were mischievous; and particularly that, in the licentious age of the 2d Charles, the play-house was infected with the immorality of the nation. Is he not aware that the British theatre (so far at least as comedy is concerned) has been proverbially licentious up to a much later period? We would ask this apologist for the stage, what is the nature of that evidence respecting the facts of the case which he would claim from us? The testimony of the ancients is set aside by him, as too old to be applicable to our times; a testimony, nevertheless, which stands opposed to the *principle* of all theatrical exhibitions. The evidence of moderns is equally rejected, unless it be that of those moderns, who are acquainted with actors, and with the theatre. Mr. Burder, who never attends the play, can know nothing of the subject. The testimony of all the "very pious" must be liable to a similar objection. With a view of extricating ourselves from this difficulty, we shall proceed to call up two or three witnesses, not ancients, like Livy, Tacitus, and Seneca; not modern zealots, like Mr. Burder; not fathers of the Church, like Tertullian; not pietists, like W. Law; not priests or bishops, like Tillotson: but men who must be deemed of unimpeachable credit in this particular; men, lately dead, who have left their formal testimony behind them, and who are, at the same time, sufficiently profane and anti-christian, even in the estimation of our apologist, to be competent judges in the question. They shall, among others, be Rousseau, Voltaire, and Diderot.

Rousseau is well known to have strongly protested against the introduction of theatrical entertainments at Geneva, on the ground of their tendency to corrupt the people.

"It is impossible," he says, "that an establishment so contrary to our ancient manners can be generally applauded. How many generous citizens will see with indignation this monument of luxury and effeminacy raise itself upon the ruins of our ancient simplicity, and menace public liberty! Do you think they will authorize this innovation by their presence, after having loudly disapproved it? Be assured, that many go without scruple to the theatre at Paris, who will never enter that of Geneva, because the good of their country is dearer to them than their amusement. Where would be the imprudent mother who would dare to carry her daughter to this dangerous school; and how many respectable women would think they dishonoured themselves in going there? If some persons at Paris abstain from the theatre, it is simply on a principle of religion, and surely this principle will not be less powerful amongst us, who shall have the additional motives of morals, of virtue, and of patriotism; motives, which will restrain those whom religion would not restrain."

This philosopher, in other places, treats much at large of the moral character of players, and in doing this, he uses almost as little ceremony as Mr. Burder. It is, however, observable, that he occasionally seems to feel some of that salutary dread of the wrath of the dramatic body, with which we perceive that an attempt is made to inspire Mr. Burder. "*Trusting,*" says he, in the opening of one of his letters, "*that you will not denounce me to these dangerous adversaries,* I will freely acknowledge to you, that I consider *all the dramatic authors as the corruptors of the people.*"

"I observe, in general," he remarks in another place, "that the situation of an actor is a state of licentiousness and bad morals; that the men are abandoned to disorder; that the women lead a scandalous life; that the one and the other, at once avaricious and profuse, ever overwhelmed with debt, and ever prodigal, are as unrestrained in their dissipation as they are void of scruple in respect to the means of providing for it. In all countries their profession is dishonourable: those who exercise it are every where contemned; even at Paris, where they are treated with more consideration, and where their conduct is better than in any other place, a sober citizen (un Bourgeois) would fear to be upon terms of intimacy with the same actors who may be seen every day at the tables of the great. A further observation, of no less importance, is, that this contempt is strongest wherever the manners are the most pure, and that there are countries of innocence and simplicity, where the trade of an actor is held almost in horror. These are incontestable facts. You will say that they result only from prejudices—I agree to it—but, these prejudices being universal, we must seek for an universal cause; and I do not see where we can find it, except in the profession itself."

"I might impute these prejudices to the declamations of priests, if I did not find them established among the Romans before the birth of Christianity; and not only vaguely scattered in the mind of the people but authorized by express laws, which declared actors infamous, and took from them the title and the rights of Roman citizens."—"The pagan priests and devo-

tees, who were favourable to theatrical exhibitions, inasmuch as they made part of the public games in honour of religion, had no interest in decrying them."

To the no small disgrace of this reformed country, *Voltaire* plumes himself not a little upon the superior *bienseance* of the French Theatre, and says, that the language of English comedy is "the language of debauchery, not of politeness."

Mr. Moralt, in his Letters upon the French and English Nations, ascribes the corruption of manners in London to comedy, as its chief cause. "Their comedy," he says, "is like that of no other country; it is the school in which the youth of both sexes familiarize themselves with vice, *which is never represented there as vice, but as mere gaiety.*"

"As for comedies," says *Diderot*, in his Observations upon Dramatic Poetry, "the English have none: they have in their place satires full indeed of gaiety and force, but without morals, and without taste—*sans mœurs, et sans gout.*"

We readily admit that these descriptions refer to a period which is now past, but it is a period, as we suspect, not very *widely* different from the present; and we here beg to urge upon our readers one remark, which is extremely important. At the time of that extreme debauchery of the British stage, of which Voltaire and Diderot complained, did any great proportion of our fashionable world absent itself from the theatre? Did not the multitude *accommodate* themselves to the existing circumstances? Did not parents even then carry their sons and daughters to the scenes in question; the same parents who, when the Sabbath arrived, were found duly attending in our churches; and who, when Christmas-day, or the time of Lent recurred, received the Sacrament? And were not also writers found to plead gravely, even in those days, for the useful tendency, in a moral view, of theatrical entertainments?

Dr. Blair, in whose Lectures on Rhetoric and Belles Lettres the character of the moralist and divine, in our opinion, are by no means too prominent, observes, in speaking on this subject—"Accustomed to the indelicacy of our own comedy, and amused with the wit or humour of it, its immorality too easily escapes our observation." We wish that the author of the Letter to Mr. Burder would take this remark into his serious consideration; a remark, of which the only fault is, that it is expressed in terms far too soft and gentle. When our author says—"If my opinion were asked on theatrical amusements, it would be to this effect—*If you perceive any thing in them that is* IMPROPER, *your good judgment will condemn it:*" does he consider that this good judgment is not likely to be found in every attendant on the theatre? He takes for granted a main point in the question, namely, that the mind will continue quick to discover even every *impropriety* in all the pieces which are seen acted. He says, that it is "the excess" of attendance on the theatre which "is guilt;"—"the temperate enjoyment is blameless." Now, is it not by the means at first of this temperate enjoyment, that a young person becomes familiarized with a certain degree of vice, and is prepared for further progress? Is not "Principiis obsta" the great rule of every sound moralist?

There is in this writer a gravity, as well as an apparent candour, which are so imposing, that we think it important to attack some of his fundamental principles. How does his wisdom differ from that of those authorities, which have said—"Watch and pray, that ye enter not into temptation"—"Abstain from all appearance of evil"—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing"—"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying"—"Grieve not the holy spirit of God"—"Have no fellowship with the unfruitful works of darkness, but rather reprove them"—"Be not ye therefore partakers with them, for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light."

We have another objection to that apology for the theatre, which is made by this apparently charitable writer; we mean the want of *real* charity, which he manifests. We complain, that the question seems to be placed by him on merely selfish grounds. "If," says he, "my opinion is asked, I should say to the enquirer, It is a question of prudence." The attention of the enquirer is thus turned to the prudential question, merely as it respects the influence of the play on his

own individual morality. But ought it not to have been treated as a question of that more extensive prudence, which concerns itself with the morality of others, and with the general interests of virtue? How different is the charity of this apologist for the play-house from that of the Apostle! When a question respecting the lawfulness of certain meats, offered to idols, arose in the first Christian Church, St. Paul particularly guarded the believers against having regard merely to themselves. He says, on this occasion, with a liberality which, we believe, that he would not have extended to the frequenter of a modern theatre, that "neither if we eat, are we the better, nor if we eat not, are we the worse."—"But take heed," he adds, "lest this liberty of yours become a stumbling-block to those that are weak. But when ye sin so against the weak brethren, ye sin against Christ."

Let us apply this observation. You are a frequenter of the theatre, and you can attend it, as we will admit for the sake of argument, without prejudice to yourself. You are a young man, possessing such perfect self-command, that your virtue is not in the least endangered by the scenes which you there witness. But, have you no brother who accompanies you, and whose imagination may be inflamed, though yours is not? Or, you are a husband, and a father, and to yourself the play-house is safe: but, have you no son, who is emboldened by your example to frequent the same place? Or, you are a mother: but, have you no daughter, who by means of the theatre, is initiated into that kind of knowledge which it is the labour of a prudent parent to exclude from the mind, who thus learns to familiarize herself with the profane oath, and to guess the meaning of the licentious equivoque? Or, supposing even that you have no offspring of your own, has your example no general influence? Is this liberty of yours a stumbling-block to none of those that are weak?

Proceeding according to the enlarged spirit of Christian charity, we may push the observation still further. We may extend it even to the domestics who are in attendance at the doors of the theatre, and who witness the violations of decency which abound in the purlieus of every play-house. We undoubtedly also should extend our charity so far as to include the moral and religious interests of every theatrical performer; for these are the great and true interests of man, in comparison of which, the pecuniary advantages of the moment appear insignificant, in the eyes of one who considers all his fellow-creatures as capable of being saved through the precious blood of Christ. And who can doubt that the profession of a player is unfavourable to his virtue, and to his religious improvement, and consequently to his salvation? Who, indeed, is willing to devote his own child to this employment? Who does not confess that, viewed in a Christian light, it is a scene of peculiar temptation and hazard? The question, therefore, respecting the theatre, is a question, whether we are bound, so very carefully to guard our own virtue, and to extend so very far our Christian charity to others.

Dr. Blair, after remarking how licentious a spirit prevailed upon the comic stage in Great Britain, not only during the reign of Charles II. but throughout the reigns of King William, and Queen Anne, and down to the days of George II. adds, that "he is happy, however, to have it in his power to observe, that, of late years, a *sensible* reformation had *begun* to take place." There may be some truth in this feeble observation, but it is little calculated to satisfy the devout Christian, as to the lawfulness of partaking in this species of amusement. We, who write in the year 1805, are compelled to subtract something even from the scanty admission of the Professor of Rhetoric on this subject. We fear that the sensible reformation said by him to have been begun, has not proceeded, and, that since he wrote, the stage may have been retrograde in respect to its pretensions to moral virtue. An account was lately given in one of the public prints, of the reproduction of an old play, the immorality of which was said to be very gross. The farce of Peeping Tom, not to mention others as indelicate, has been produced in this reign, and has been acted, if we mistake not, even in the royal presence. We have occasionally perused, in the newspapers, prologues and epilogues to the new pieces which have appear-

ed, and in one of these we recollect to have seen the following couplet in ridicule of the good old practice of saying Grace:

"Grace before meat, which, while the dinner cools,
Is twang'd by knaves and listened to by fools."

We ask, whether the spirit of that place can be other than irreligious and profane, in which there is even a toleration of such sentiments? But, that we may not be thought unfair, we shall touch on the character of two modern plays, which are well known to have acquired a remarkable degree of popularity, and to be by no means deemed exceptionable by the ordinary frequenters of the theatre. One of the plays to which we allude is, *The Cure for the Heart-Ache;* the other is *Pizarro.* We have seen them both in print.

The Cure for the Heart-Ache professes to teach the true mode of curing sorrow, and the universal receipt is to "keep moving;" that is, to divert the mind by a perpetual change of scene. How readily do those who gather their morality from the stage adopt this suggestion:

———"the million flit as gay,
As if created only like the fly,
To sport their season, and be seen no more."

Company, amusement, dissipation, balls, plays, watering-places—these are the admired, and the only approved remedies, in the case both of a mind oppressed by some afflictive dispensation of Providence, and even of a wounded conscience. The preacher at such a moment endeavours to seize his opportunity of suggesting calm reflection, with a view to religious improvement. He wishes to lay a strong foundation for future hope and joy, by repentance, and faith in a Redeemer. Armed with the authority of Scripture, he exhorts, that if "any man be afflicted, let him pray;" and he is eager to administer consolation, by observing—"that whom the Lord loveth, he chasteneth; and scourgeth every child whom he receiveth." Are not, therefore, the pulpit and the theatre at variance in this important particular? Do they not like two physicians, whose pretensions to credit cannot both be admitted, prescribe opposite remedies for the same disorder? Can we, therefore, deem *The Cure for the Heart-Ache* a play worthy of a Christian audience, even though profaneness and licentiousness should not abound in it?

The play of Pizarro, as Mr. Burder has justly observed, is evidently designed to represent the Religion of Nature as superior to that of Revelation. Mr. Burder states, that, in the original play, as published in the works of Kotzebue, a Spaniard is represented as saying to a Peruvian—"We offer you the only true religion." The Peruvian answers—"It is written in our hearts." Spaniard—"You are heathens." Peruvian—"Leave us in the faith, which teaches us to live happily, and die cheerfully;"—and a Christian is made to exclaim—"O God! thou hast planted the vine for the Spaniard, and the plantain for the Peruvian. Thou hast placed the cross upon our altars as a symbol of thy favour; but thou also smilest on the sun which decorates the Inca's bosom." The Sun is the god worshipped by the Peruvians, and the Temple of the Sun is the scene of some of these representations.

This play, though purged of some of the most objectionable passages, has a strong tendency to inculcate the infidel principles which are so apparent in the preceding passage; and we have no doubt, that the growing unbelief of the present age may be referred in part to the lessons learnt from the German schools, and introduced, as we will admit, with occasional reserve, on our own theatres. The "God of Nature" is often invoked in this play. The Spaniards are represented, not as men disgracing the Christian profession, but as wicked and yet real Christians: and the worshippers of the Sun as a singularly virtuous people.

On the whole, therefore, our readers will perceive that we adopt the observation of Dr. Blair respecting the improved morality of the British theatre, with considerable abatements. We are not unwilling, however, to make an important concession to the advocates for this species of entertainment. We will admit, that a play, as to its general nature, is a rational amusement. To exhibit on a stage those scenes which have constituted the grand epochs of history; to represent to the life, the characters of the chief personages whom historians have described; to become inspired by the same passions; to imitate their

voice and gesture, and to pourtray their precise feelings in so exquisite a manner, as to be for the moment the very person who is represented, and thus to draw forth all the sympathies of a surrounding audience, is a great and surprising art. Oratory of every kind naturally excites admiration. When, therefore, a youth of uncommon talents, as an actor, appears, we are willing to ascribe the disposition to see him act, not to a *total* insensibility of the corruptions of the theatre, but rather to a want of that degree of hatred to those corruptions which is sufficient to prevail over an extraordinary temptation. We wish that Mr. Burder had made some admission of this kind; for we think that by such a concession he would have more completely established the cause which he espouses. Let it be fairly acknowledged, that the theatre has advantages of a certain kind, when compared with other amusements; that it is less frivolous than some of them, and that it recommends itself in a particular manner to intellectual persons: and then let self-denial be practised with respect to the theatre, on the ground that inteilectual enjoyment, in the judgment of the devout Christian, is no adequate compensation for the propagation of moral evil. A day is coming when he that hath converted one sinner from the error of his ways, however low his talents, however he may have lived without celebrity, and died unknown beyond the parish to which his labours may have been confined, shall be exalted above the man who has afforded intellectual delight to ten thousand auditors. The one may enjoy the incense of a little earthly fame, and engross the conversation of a day: the other shall shine as the sun in the firmament, and as the stars for ever and ever.

In our next number we mean to pursue the subject of the other amusements treated of in these two publications.

(To be continued.)

An Address to Lord Teignmouth, President of the British and Foreign Bible Society, occasioned by his Address to the Clergy of the Church of England. By A COUNTRY CLERGYMAN. London, Rivingtons. 1805. pp. 36. Price 1s. 6d.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By A SUBURBAN CLERGYMAN. London, Hatchard. 1805. pp. 61. Price 1s. 6d.

WE now present together to our readers two pamphlets so dissimilar in design, in spirit, and in almost every other feature by which writings can be characterized, that no relation, except that which results from their having a bearing, in avowed opposite directions, on one common subject, can be pleaded in behalf of their temporary connection. In the step which a desire to promote, in the most efficacious manner, the interests of truth has induced us to take, we have exposed our own work, and we wish our friends to be aware that we have knowingly exposed it, to very imminent danger. So violent is the internal heat with which one of these tracts is impregnated, that although in appearance like a cannon-ball which has been a short time withdrawn from the furnace, it may be singularly dusky and dull, our fingers yet tingle from contact with its leaves. And when to this most combustible tinder, the other, like a spark of brilliant steel, is placed contiguous; is it not to be feared, that an instantaneous explosion will involve the Christian Observer in destruction?

The event which has given rise to the publications before us is the following:

About the commencement of the last year, some pious persons in the metropolis and its vicinity projected the institution of a society, to which Christians of all denominations should be invited to contribute for the distribution of Bibles at a cheap rate in the British dominions, and also where suitable opportunities should offer, in foreign parts. A proposal of such obvious utility could not fail to meet with a cordial reception from many members of the Church of England. They perceived that, by increasing the diffusion of Bibles at home, the proposed institution would usefully co-operate with the Society for promoting Christian Knowledge; and by circulating the Scriptures abroad, would further the glory of God, and the salvation of men, beyond the sphere within which the labours of

that society are necessarily restricted. They judged also that an occasion was now offered to the Established Church, and to those who in some points differ from it, to "provoke one another to *love* and to *good works*," by uniting hand in hand in the dispersion of that sacred volume, which they alike revere as the Word of God. A society therefore, consisting partly of members of the Establishment, partly of persons not within its pale, was formed for the purpose which has been stated. An eminent member of the Church of England, Lord Teignmouth, was appointed President. Among the Vice-presidents, all of whom are of the Established Church, are the Bishops of London, Durham, Exeter, and St. David's. The constitution of the acting committee we shall speedily have a more eligible opportunity of detailing.

The society being thus framed, and being successfully engaged in the pursuit of its object, A COUNTRY CLERGYMAN suddenly steps forward to immortalize his sagacity by the portentous disclosure, that in tendency and design the institution is utterly detestable: that it purposes and will effectuate, the subversion of the Established Church of these realms, and the diffusion of heresy throughout the world: that for a member of our establishment to patronize or encourage it is to sign his own death-warrant, to be a traitor to his Church and his God. How great are the obligations which we owe to those men, however humble in station, however closely veiled in the shades of obscurity, who, when our affairs, temporal or spiritual, are unhappily confided to senseless heads, and inactive hands, kindly point out, from their retirement, the gulf into which we are hastening! We ourselves, for we ought to submit to our share in the common disgrace, we ourselves, in conjunction with the generality of our countrymen, fondly imagined, that if, with the exception of the four prelates who have been named, all the Churchmen who belong to this horrid society be evidently men devoid of intelligence and foresight and exertion, yet on the penetration and judgment and energy of those prelates we might place no inconsiderable reliance, and venture to follow in the path in which we beheld them leading the way. But we should have been ruined, it appears, by our unwarranted confidence; and our Church would have been ruined with us! We hope that we are duly grateful to the individual who has proclaimed our delusion. Nay, the very prelates themselves must assuredly feel towards the Country Clergyman, who has detected the grievous errors under which they have laboured, that warm and overflowing gratitude which the Country Clergyman himself, if he had grossly misunderstood the nature of the religion which he teaches, (he will pardon the ideal possibility of the supposition), would feel, no doubt, towards an itinerant Methodist, or even towards a Gospel-preacher, who should instruct him in the real import of the plan of redemption.

But the clearest truths will meet with contradiction: and, as we have already announced, the gauntlet of the Country Clergyman has been taken up by an opponent. As impartial critics we are bound to notice the performance of this latter champion, hopeless as his undertaking may be deemed, no less attentively than the prowess of the former. And as lovers of honesty we cannot refrain from confessing, that although the Country Clergyman, who by his violence proves his sincerity and by his assertions establishes his knowledge of facts, must unquestionably be in the right; yet either from the common perverseness of human nature, or from a lurking partiality to the society which originally we befriended, we find ourselves not a little harassed by the vigour and alertness of his Suburban assailant. But we wish to introduce the parties, and to leave the decision to our readers.

The Country Clergyman, in the outset of the pamphlet, pathetically expostulates with Lord Teignmouth for "deserting the cause of sound religion and our poor country's best defence, and confederating with persons openly labouring the destruction of all that is sober and established:" and with becoming fortitude anticipates the reproaches of the "legion of parties," of which his Lordship now appears "as the head." After this preface he addresses himself to action.

The objects which the society avowedly proposes to itself, is the circulation of the Holy Scriptures at home and abroad.

"But the object of a society, my Lord,"

replies the Country Clergyman, "is not to be known from its public declaration in print. Your experience of the world will suggest to you, that the most important objects, whether of a good or evil tendency, have been prosecuted, and are now continually pursued in a close and clandestine manner, under favour of public declarations of a different and often of a contrary character. It is impossible for any man to say what shall be the *real* object of any society, till he be in possession of the favourite object of each of its members; for although a body of men may at first associate for, and appear to bind themselves to the promotion of some specific common object, we well know, that in process of time, this common object is generally lost in neglect; and at last, each individual pursues that particular object which, as a private man, engages his affection and preference.

"To say, therefore, what is or shall be the *object* of a society, is no easy matter, if we mean to guard against delusion. The *real object* will take its colour from the opinions and pursuits of those effective members who shall contrive, either by an actual majority, or an *assiduity and activity equivalent in force to the power of a majority*, to give direction to the energy of the association." (p. 5. Address.)

He then, with most laudable circumspection, proceeds to require that Lord Teignmouth should

"Pledge himself that the six hundred members of his society are, like himself, honourable and upright men, who speak what they mean, and practise what they profess; who abhor duplicity and deceit, and know no discordance between the object they *profess*, and the object they *pursue*." (p. 7. Address.)

The Suburban Clergyman, after some introductory pages, replete, we confess, with easy and pointed humour, (but we are not at leisure to attend to humour,) is adventurous enough to encounter the arguments and to object to the very reasonable demand, which we have stated.

"You question," he rejoins, "whether *this*," (the circulation of the Scriptures,) "be the object: since 'the object of a society is not to be known from its public declaration in print:' (p. 5) and yet, shrewd as this remark appears, I cannot but think that 'the declaration in print,' of a large body of men, subscribed with their names, is rather better authority for judging of their specific object, than *the insinuation in print* of an anonymous individual: and I believe that most of the world will be of the same opinion. I know indeed that declarations in print are not to be credited merely because they are *made*: but yet I cannot think that the mere act of *making* them is a reason why they should be discredited. For, if the rule were established for interpreting every 'declaration in print' into its opposite, I should be justified at once in concluding that *your object* is to become a member of this obnoxious Association; *merely* because you declare in print, (p. 32), 'I cannot join myself to your Bible Society'.

"Surely, Sir, as a Country Clergyman, you must have heard of the vaccine inoculation. Now there is an association in the metropolis to which that ingenious invention has given birth, and which is publicly known as the *Jennerian Society*. I see no reason why it might not as properly be called 'the British and Foreign Vaccine Society,' since its object is 'to promote the circulation of vaccine matter at home and abroad.' Now indulge yourself for a moment with the supposition, that when this Society had printed their 'object, their principles, and their reasons,' and solicited the countenance and support of the faculty and persons of every denomination, some country physcian had stepped from his obscurity, and opened a smart attack upon them. Suppose him to have contended with all the gravity in the world, 'that the object of a Society is not to be known from its public declaration in print;' (p. 5) that Societies which afterwards found their way 'to the Old Bailey, or the Maidstone assizes,' had announced themselves to the world by 'printed declarations of their reasons, objects, and principles;' (p. 6) and that for his own part, though he saw in their President a nobleman 'for whose head and heart he had the highest respect,' and among their supporters 'many respectable names, with which he should be happy to place his own;' (p. 8) yet because they received guineas from quacks and empirics, as well as from regulars and licentiates in medicine, he considered the whole Society as a dangerous combination against the health of the community, and a conspiracy for effecting the diabolical design of poisoning his Majesty's subjects. What, Sir, would you think of such a worthy gentleman? You would not question his sincerity, for no man who was not 'horribly afraid' (p. 9) would intimate suspicions for which he was likely to gain so little credit among mankind; but I think you would feel yourself at liberty to question something about him, which if it did not provoke your resentment, might deservedly enough excite your compassion." (p. 8—10. Letter.)

With respect to some other societies, "you might have argued thus," he adds, "with some shew of plausibility."

"But in the case under consideration, the object is definite. For the Bible (*which* and which *alone* constitutes that ob-

ject) is specific, and is further secured, by its authorized translation into all the languages of the United Kingdom, against the possibility of losing its specific character. Now since the Society are bound, by a law of their constitution, to circulate the *authorized* version of the Scriptures, and that *alone*, their object must remain so uniform and determinate, that no deviation from it can occur, without a perceivable, an obvious, a felonious sacrifice of justice, honour, and good faith. Of such departure therefore, if ever it should be attempted, the public will most infallibly be apprized. For those respectable characters *at least*, with whom you would be proud to rank your name, will be the witnesses, the opposers, and (if unsuccessful in their opposition) the reporters of such apostasy." (p. 12, 13. Letter.)

Respecting the above-mentioned demand made by the Country Clergyman, his opponent replies,

"And are these really, Sir, the lowest terms upon which the benefit of your name can be obtained for the British and Foreign Bible Society? If they are, I must fairly own, humiliating as the confession may appear, I have no hope of hearing that the Secretary has been called upon 'to insert your name and accept your donation.' (p. 7.) No, Sir; his Lordship cannot go such lengths as you require. I dare say he would do every thing in his power to satisfy you; but I think I may venture to say, without consulting him, that this exceeds his power. His Lordship is a student of human nature, and the situations which he has filled, have afforded him opportunities of pursuing his favourite study. How he has employed those opportunities, and what fruit he has derived from them, I need not tell you. I dare say you have not lost your respect for the biographer of Sir William Jones, in your resentment against the President of the Bible Society. But, with all his powers of discrimination, his Lordship has his limits as well as *other* men; and I hope you would not wish him to vouch *for* or *against* a large class of individuals, as you may have found some people inclined to do, merely on account of certain peculiar specimens which he has seen, or some indistinct reports which he has heard.

"But surely, Sir, I may be excused for doubting whether you 'be in jest or earnest,' (p. 8) when you meet his Lordship's proposition with such exorbitant demands. Did you ever know a President who could engage for quite so much as you require? Or did you ever see 'six hundred' names together, that stood for nothing less than so many 'honourable and upright men?' I am sure I venerate every useful Society throughout the kingdom, from the Society for *promoting Christian Knowledge*, down to the Society for *superseding the Necessity of Climbing Boys*; and yet I should not be surprised if their respective Presidents should decline bearing their testimony to the individual characters of the first *six hundred* members of those several Societies upon which I might choose to lay my hand. Besides, Sir, consider—a rule for *one*, in such a case, is a rule for *all*. What you require *before* you subscribe your name, others may think themselves justified in requiring *after* you have subscribed it. And what will be the consequence?—His Lordship will next be called upon to pledge himself for *you*; and though I dare say he could do it with perfect safety, yet I think he might have reasons for wishing to be excused." (p. 14, 15. Letter.)

Now certain as it must be that the Country Clergyman is in the right, has not the defender of this society more to say in its behalf than could have been expected? Indeed, we must ourselves acknowledge, that we did perceive one inconvenience likely to follow from the principles laid down by the author of the address. We did perceive that, on those principles, no public institution in his Majesty's dominions could be countenanced for a moment by any loyal subject, or faithful son of the Church. Not an infirmary, not a dispensary, not a society for meliorating the condition of the poor, not a single institution upheld by subscription is to be found which is not rendered unclean either by the admission of some false brother of our own, or by the unhallowed name of a dissenting subscriber. Nay from Parliament, as from Pandemonium itself, every friend of monarchy and religion must necessarily fly: for to the *legion of parties, of which Lord Teignmouth appears as the head,* both the upper and the lower house fling open their doors. But when principle calls upon us, petty inconveniences must be accounted as dust in the balance.

"Be not deceived, my Lord," cries the profound and discerning addresser, "with the notion, that the *bare act of distributing Bibles is the act of disseminating the sacred truth.* The Word of God in itself is pure and perfect, and more to be desired than much fine gold: but as the finest gold may be turned to base purposes, so may the Scriptures. For, alas! through the lusts of men, and the covetousness of the world, the precious book of life is made the instrument of error, as well as of truth; of much evil, as well as of infinite good. When it is remembered, that to the Scriptures, not only the true Church of Christ appeals for confirmation of its di-

vine doctrine, but likewise that every sect and heresy, by which it ever was defaced, has regularly pretended likewise to deduce its error; when we observe the Papist, and Puritan, the Socinian, and Calvinist, the Baptist, and Quaker, all appealing to the Bible for the truth of their principles, and pretending to prove them thereby;—it will not be maintained, I think, that the *mere distribution of Bibles*, under the present circumstances of the times, is likely to spread the truth. On the contrary, it is to be expected, that each member of your heterogeneous society, will draw his portion of books for the promotion of his particular opinion; for it is easily seen, that a Bible *given away by a Papist will be productive of popery. The Socinian will make his Bible speak, and spread Socinianism: while the Calvinist, the Baptist, and the Quaker will teach the opinions peculiar to their sects. Supply these men with Bibles, (I speak as to a true Churchman) and you supply them with arms against yourself.*" (p. 12, 13. Address.)

It is among the distinguishing excellencies of the writer before us, that the principles which he applies to individual subjects are so firmly established on the comprehensive basis of nature and good sense, that, like the reasonings of Burke, they are equally decisive as to numberless proceedings in common life to which he has not paused to apply them. So it is in the present instance. We could not peruse the passage recently quoted, without being convinced, that though the bark administered by an orthodox physician, is an admirable febrifuge; yet if taken from the hands of a dissenting practitioner, instead of curing us of the ague, it will inoculate us with pestilence or heresy. We perceived that we may at any instant sacrifice our life or our religion by unwarily tasting a roll baked in a Socinian oven, or a steak broiled by a Presbyterian cook. We became sensible also of the presumption and blindness of our guides at the Reformation, who instead of cautiously paring away some few warts and excrescences from the more prominent features of Popery, (if indeed it were not too rash to touch them at all), cast away maxims which had been recognised by the sanction of ages; and betrayed the eternal interests of their posterity, and prepared the subversion of the Protestant Establishment, by permitting to the members of our Church the use of the Scriptures. Yet mark the boldness with which the Suburban combatant, worthy to have lived in the sixteenth century, grapples with his foe.

"Really, Sir, in reading over this extraordinary morceau, which I do assure you I have done again and again, I have found my astonishment continually increase, and am now as much at a loss as ever, to account for your raising up again those notions, which have been buried by public authority for so many ages. An old parishioner of mine, who scarcely reads any books but the Bible and Fox's Martyrology, was ready to swoon, when she came to this part of your pamphlet; and I could not, for the life of me, prevail upon her to go any farther. She was utterly astonished at my being able to smile at what she was pleased to call, the *rankest Popery she had* ever read. I told her, it could not be Popery; for it was written by a Country Clergyman: she said, the whole was a trick: and that the Papists abounded in such tricks. It was in vain that I repeated to her my conviction, that the author was a Protestant Clergyman, and that, I feared, he was not singular in holding these opinions: I could not get her to believe one syllable of either. She persisted in her declaration, that, whatever you might call yourself, you were some Romish Priest in the interest of the Catholics; and that you only wanted to prepare the people for parting with their Bibles.

"Now, Sir, though I by no means go the same lengths as my orthodox parishioner, yet I am free to confess, that I agree with her in the main. I dare believe, that you have no more intention of bringing back the Pope than I have; and yet I do not know how you could have written more to the purpose, if you had wished to accomplish such a measure. The dangers which you point out as accompanying the perusal of the Holy Scriptures by the unlearned, were matters of constant anxiety to his Papal bosom all the time that he acted as visible head of the English Church: and many a Country Clergyman was employed under his direction, to enforce upon Lords and Commoners that prudent caution against *distributing Bibles*, which you so earnestly press upon the Noble President of the British and Foreign Bible Society. Our forefathers, however, were too much of his Lordship's way of thinking to yield to such considerations: having derived so much benefit from reading the Bible themselves, they would not endure the thought of refusing it to others; and they were, therefore, among the foremost 'to promote the circulation of the Scriptures at home and abroad.'

"I lament with you that 'the Holy Book is made a nose of wax:' I, too, am '*sadly* experiencing' this, daily before my eyes;' (p. 13) and, the strange interpretation which you have given of 'Chris-

tian Charity,' is another proof of the *sad* extent to which this practice has spread. But I could not consent on that account to deprive *you* of your Bible, nor even to refuse you another if you wanted it. Indeed, Sir, the conduct which you blame, and of which you have condescended to become an example, is a grievous evil; but the remedy which you propose, and which the Council of Trent proposed before you, is abundantly worse than the disease." (p. 26—28. Letter.)

"Indeed I must take upon myself to tell you, that your fears for the Church, from 'the circulation of the Scriptures,' are not calculated to do her any honour in the world. She either does not think with you, that, in supplying the different denominations of Christians with Bibles, she is really supplying them 'with arms against herself;' or if she does, she has the magnanimity to promote their salvation, though it were at her own expense." (p. 29. Letter.)

He then quotes from a tract circulated by the Society for promoting Christian Knowledge, the following answer, among others to the question, "Why do you find fault with the Church of Rome in not suffering the common people to read the Bible?"

"'Because in so doing they act contrary to the command Christ gives to all, *Search the Scriptures*, John v. 39."

"'Whereas it is pretended that the Scriptures are obscure, and that this prohibition is *to prevent heresies: we* answer, that the Scriptures are not so obscure, in places relating to things necessary to salvation, but that they may be understood by the laity; and as to the plea of *preventing heresies*, that is only a pretence, no argument, since *they might as well forbid people to eat and drink, for fear they should abuse that liberty*'." (p. 30, 31. Letter.)

"But supposing, Sir that I could admit your dubious proposition, that the dissemination of truth did not depend upon the *Bible* which was given, but upon the *hand* which might give it; a proposition, which, if true to the extent of your statement, would prove equally, that the effect of your pamphlet upon the interests of the Bible Society will depend less upon the merits of your work, than upon the hands through which it may pass;—what expedient would you propose, in the exercise of your sagacity, for providing against the consequences you fear? I am aware of your answer—'*Dissolve the Bible Society.*' Suppose that done; though there would, I think, be difficulties in the way of doing it; still the tares are sowing in a thousand directions, and the business of prevention is scarcely yet begun. Your expedient must provide for putting Bibles into the hands of Churchmen *only*, or of those who will *infallibly* become Churchmen by reading them; or it will never succeed. But what will you do with those wholesale Bible-mongers, the Universities of Oxford and Cambridge, and his Majesty's Printer, and all their subordinate agents and instruments, the book and Biblesellers throughout the country? While such merchants as these may dispose of Bibles *ad libitum* as an article of trade, and such bodies as the Society for promoting Christian Knowledge, and others of the same description, will continue to favour the traffic, I cannot see how you will contrive to dam up the waters of life to any orthodox purpose; or to prevent their irrigating those lands that are alienated from the Established Church." (p. 31, 32. Letter.)

In truth this diabolical society has found a most dexterous defender!

"In this projected association," proceeds the Country Clergyman, "the danger of final destruction to the Established Church is scarcely concealed: it is open and evident even to him who runs and reads its proposals."—"My Lord; your society is in direct opposition to the interests of the Established Church."—"You have lent an incautious ear to some insidious friend, who abuses your respectable name to purposes of his own. How else is it possible to conceive that your Lordship could have invited me into an association, under such a regulation as that which is numbered eleven? in which the committee, (which is to conduct the business of the society, appoint all officers, except the treasurer, have power to call special meetings, and are charged with procuring for the society suitable patronage) shall consist of thirty-six laymen; of whom, twenty-four who shall have most frequently attended, shall be eligible for re-election for the ensuing year; six shall be foreigners, resident in London or its vicinity; half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians!!!'

"*We have here a standing majority against the Church!* Oh, my Lord, how could you join in such a plot? What could induce your Lordship to lend your name to such a business as this; and why should you think so basely of the clergy, as to tempt them by your own example and fair reputation, *to sign the death warrant of the Established Church, and the instrument of their own ruin?*" (p. 22, 23. Address.)

The plot is, indeed, most manifest! How could we ever bear the idea of such a society! On this horrible topic the addresser continues through several pages to dwell; sometimes with tender wailings, sometimes with

his *wonted* force of argument, sometimes with more than his wonted vehemence of indignation. Yet even this entrenched camp, his pertinacious antagonist does not hesitate to attack.

"I will indulge you," he exclaims, "for a moment with the full benefit of your assertion, that there is in this committee 'a standing majority against the Church;' and what will you gain by such a concession? The object you must bear in mind is specific—the circulation of the Holy Scriptures: that object, you must also recollect, is limited, within the kingdom, to the authorized versions in use among us* " (p. 42. Letter.)

"The Society is denominated *British* and *Foreign*. In the constitution of its committee, it was but just to pay respect to both parts of its designation: nor does it appear extravagant to have assigned a sixth part of that committee to the members of those foreign churches, with which the Society sought a friendly co-operation, and with which, I understand, she is actually co operating to a very considerable extent. Now these foreigners cannot be identified with the Dissenters from the established Church, without as much violence to speech as makes a *solecism*, and to the rights of hospitality, as constitutes a *calumny*. Neither these men have sinned, nor their parents, in the way which the Country Clergyman *supposes*: they brought their religion with them, as they did their language; and they might as truly be said to have dissented from a language which they never spake, as from a mode of religious worship which neither they nor their fathers ever professed. They are, it should be observed, for the most part members of sister churches, from which the Society for promoting Christian Knowledge has obtained some of its most laborious missionaries, and the established Church of this country has derived, and must continue to derive, her nursing mothers †. On many grounds, these foreigners would feel the ties which bind them to the established Church; and she may therefore fairly reckon upon their *neutrality*, if she may not promise herself their *support*." (p. 43, 44. Letter.)

After adducing reasonings to shew that the dissenting members of the committee would probably differ in controverted questions more widely from each other than from the Church, he shrinks not from coming to close quarters.

"The fifteen members of all denominations of British Christians *shall* unite together; the six members of foreign Churches shall do the same: and then, like the miraculous pieces of St Peter's chain ‡ (of which *the church* makes such notable mention), these two parties shall form a junction; *a majority* shall thus be created *against* the Church. What then? Are not the presidents, vice-presidents, and treasurer, by virtue of their respective offices, members of the committee? Suppose then for a moment, that the committee should entertain so foul a proposition as that for 'blowing up the establishment, clergy and all;' suppose, that the Quakers should consent to renounce, *pro hac vice*, their objections to the employment of gun-powder; suppose farther that the foreigners should concur, nobody knows why, in voting for such a measure; the terrified minority would not be without a remedy. It would still be in their power, by the accession of these honorary members, to outnumber their dissenting adversaries at the ensuing meeting; and, by objecting to the confirmation of the minutes, prevent the explosion of this nefarious plot. But indeed there is no end of remedies. Every clergyman subscribing a guinea a year, is a *member of the committee*. (Art. 12.) Every subscriber of five guineas a year, is a *member of the committee*, (Art. 5 and 7.) Every subscriber of £50. at one time, is a *member of the committee*. (Art. 6.) And lastly, every executor paying a bequest of £100. is a *member of the committee*. (Art. 8 and 7.) Now, Sir, supposing the members of the Church of England to be (upon your own estimate) to those of other denominations as four to one, *whose* fault do you think it will be, if the balance of influence in the committee of the Bible Society should be against her? Will *you* be wholly innocent?" (p. 45 to 46. Letter.)

We beg leave to deliver our opinion, that it is extremely unfair in a clergyman, even in a Suburban clergyman, to detect blunders, and expose false assertions, in any one who professes himself the champion of the Church. And, foreseeing that if we prolong this article, we shall be inevitably constrained to become parties in circulating more such detections and exposures, we here close our examination. The Country Clergyman, we repeat, must unquestionably be in the right. Yet we own, that we cannot but rejoice to find that he has not mentioned a "tenth part" of his objections. We are impatient to see the remainder; and venture to hope that

* See extract from p. 13, of Let. p. 246.

† "It need scarcely be observed, that our virtuous Queen, and the wives of her royal sons, were of the Lutheran Church."

‡ "A church at Rome, called *San Pietro in Vinculis*, is said to have been built in consequence of such a miraculous event."

what he has given in advance, has not been altogether *tythe in kind*.

To conclude with requisite seriousness. We have rarely, if ever, read a tract in which bigotry, ignorance as to reasoning and fact, and bitterness against dissenters of every denomination, were so conspicuously displayed as in the Address to Lord Teignmouth. The Letter in reply is decisive in argument, and remarkable for point and animation. If the Country Clergyman has been in *any* degree illuminated by the beams of Christian Catholicism, we may affirm, that the brightest of the rays which have reached him may be put to shame by the glimmerings of twilight.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

LUTHER.

In our Volume for 1804, p. 439, we mentioned that the Patriotic Literary Society, of the County of Mansfield, in Saxony, had opened a subscription for erecting a monument to Dr. MARTIN LUTHER in the place of his nativity, and that the King of Prussia had patronized the design. We have since been favoured with the perusal of some letters on the subject, which have been received by Mr. ARTHUR YOUNG, and the substance of which that gentleman has very obligingly permitted us to communicate to our readers. The plan of the Society is, by means of voluntary contributions, to erect a monument in memory of Luther, combining, with that object, an institution for the education of the destitute orphans of miners, of both sexes, and particularly of such of them as are descended from Luther, who was himself the son of a poor miner. Should the funds which are raised be more than sufficient for these purposes, it is the Society's intention to apply them to the education of young men intended to be ministers; and then of youth of both sexes and of all conditions, who will be furnished with as complete an education as possible, to fit them for the various duties of life to which they are likely to be called.

A learned institution, of which Germany has already more than enough, is not in the contemplation of the Society. They only mean to found a popular school, where the young shall be prepared for their future occupations in life, in such a manner, that, being imbued with true Christian principles, and with useful knowledge, they may choose, when they attain to years of discretion, that condition which is suited to them. Theoretical instruction is here intended to be combined with practical. Boys will be fitted to become pastors and schoolmasters: the future farmer, miner, merchant, artist, and mechanic, will be there prepared for their employments. Girls will be educated with a view to make them good and virtuous mothers, and skilful housewives. The pupils are to be employed, according to their strength, in rural labour, by which their health will be strengthened, and their spirits enlivened; and, on this account, the establishment will not be inclosed within the walls of a town, but in the open country, in one of the most beautiful spots of the county of Mansfield, the situation of which is favourable to the whole of the design, both because agriculture, mineralogy, commerce, the arts, and handicraft trades flourish there, and because, though highly peopled, the inhabitants are distinguished by their intelligence, and by the simplicity of their manners.

The known generosity of the English, and the regard which they entertain for Luther's memory, has excited a hope in Germany, that many of them will be induced to contribute to the erection of a monument to that celebrated reformer, and even to the promotion of the proposed plan in all its extent: and, in that hope, the respectable house of Messrs. Wolffs and Dorville, America-square, London, has been induced to undertake to receive and remit any money which may be received by them for that purpose. All who may contribute are respectfully requested to transmit their name, designation, and address, along with their donations.

The King of Prussia has expressed his cordial approbation of the Socie-

ty's design: and, in reply to an application which was made to him for his patronage, for a remission of the post-duties on all contributions transmitted to the Society, and for permission to deposit the money which may be received in the Bank of Magdebourg, he thus writes—"The idea of erecting a monument to the immortal Luther, which may be worthy of him, has my entire approbation; for, although the merits of Luther, in delivering our race from the trammels of superstition, and recalling them to the pure doctrines of Jesus Christ, have already erected a monument in the hearts of those who profess true Christianity, it is, nevertheless, gratifying to see the present age solicitous to give a farther proof of its gratitude and respect for the memory of this great man. And I feel so lively an interest in your design, that I not only grant your demands, but I send you 100 *Frederic d'or*, to promote its accomplishment. I hope that other contributions may soon be procured in such abundance, that the execution of the project may not be delayed. I shall receive with pleasure an account of its progress. I am, your very affectionate King,

FREDERIC WILLIAM."

In a subsequent letter, he approves equally of the proposed institution which the Society announce their intention of combining with the erection of Luther's monument, and he promises to contribute liberally to its support.

GREAT BRITAIN.

The late demand of the Journeymen Printers of increased prices, occasioned a temporary suspension of the Trade, such as has never before occurred, and such as is not likely, from the firmness with which the combination was resisted, very soon to occur again. All the Monthly Publications came out on the 9th of April, instead of the 1st; a circumstance unexampled in the History of Periodical Literature.

In the Press:—A new edition of PILKINGTON's *Dictionary of Painters*, under the care of Mr. FUSELI.—*A Paraphrase, in blank verse, of the Prophecy of Isaiah*, by Mr. PETERKIN, of Huntingdon.—*An Account of the Early Years and First Recollections in Infancy*, of Dr. JOHNSON: written by himself; being the fragment of a larger work, preserved from the flames by BARBER, the Doctor's black servant; the original of which has been lately deposited in the Museum of Mr. Wright, of Litchfield.—*A Tour through South Wales and Monmouthshire*, in 2 vols. 8vo.; with Plates; by Mr. DONOVAN.—The first Fasciculus of a splendid work, to comprize upwards of 100 new Plants, entitled, *Plantarum Guianæ Rariorum Icones et Descriptiones hactenus inditæ*, by Mr. RUDGE; the figures being taken from plants, which formed a part of that superb collection of Natural History consigned by order of the French Government from Cayenne to the National Museum at Paris, which was captured in Sept. 1803, on its passage.—A Translation of WILLDENOW's *Principles of Botany and Vegetable Physiology*.—The fourth edition, considerably enlarged, of the *Principles of Currency and Commercial Exchange*, by H. PARNELL, Esq.—*A New Genealogical, Historical, and Political Atlas*; or a Complete Guide to Ancient and Modern History; in 36 Maps; by M. LAVOISNE.—A new edition of FERGUSON's *Lectures on Mechanics*, &c. in 2 vols. 8vo. and a vol. of Plates in 4to; with a Life of the Author, written by himself, and illustrated with Notes, and an Appendix adapted to the present state of the Arts and Sciences, by Mr. D. BREWSTER.

Mr. S. EGERTON BRYDGES has lately published the first number of a work, entitled *Censura Literaria*. It will be continued occasionally, and will give the titles and characters of English works of all ages, and of their authors, whether distinguished for their scarcity or their merit; interspersed with original disquisitions and literary biography.

Vaccine Inoculation.

Our readers will perceive that we have spoken uniformly in favour of this process, and that we have taken pleasure in recording its progress and success. Most of them may have heard doubts recently diffused pretty generally respecting its efficacy, and reports of cases which are supposed to confirm these suspicions. We have ourselves avoided noticing all rumours of this nature, till they have been sufficiently investigated by competent persons, and till those respectable Societies which are at the head of this practice had published Reports upon this subject. As this has now taken place, we shall proceed to lay before our readers, for their full satisfaction, the substance of two Reports lately made, one by the *Governors of the Original Vaccine Pock Institution*, and the other by the *Board of Directors and Medical Council of the Royal Jennerian Society*. From the first of these Reports it appears—1. That the proportion of failures in the Cow Pock Inoculation to give security against the Small Pox, does not amount to more than 50 out of 250,000 vaccinated persons; of which number, not 10 have been established by adequate evidence; and all, or many of these, are probably liable to the same deceptions, and on the same grounds, as those which take place in the asserted cases of the recur-

rence of the Small Pox subsequent to the Small Pox.—2. That, considering that the Cow Pock Inoculation has produced an affection which practitioners in general had not previously seen, and was liable, therefore, to greater deceptions than in the Small Pox Inoculation, which had been so long practised, it was to be expected that a much greater proportion of supposed failures would have occurred.—3. That it does not appear that a single instance has occurred of Small Pox, subsequent to the Cow Pock, during more than five years practice at this institution.—4. That the numerous instances of exposure of Vaccinated persons to the Small Pox, since the commencement of the practice in January, 1799, and likewise of repeated re-inoculation with Small Pox matter at this Institution, which have been communicated, established the fact, *That a person who has really gone through the Cow Pock is incapable of the Small Pox, on as firm ground as the fact of Variolous Inoculation giving security against the Small Pox.* The Governors of this Institution then proceed, in consideration of the novelty of the practice, to recommend precautionary measures with many who have been inoculated, or who shall undergo the practice in future; and assert their conviction that the best of all the tests of security, is *Re-inoculation with Vaccine Matter.* The Directors of the Jennerian Society remark, "That the Jennerian Inoculation, when properly administered, is, generally speaking, a perfect security against the Small Pox, we are now enabled to prove by a prodigious mass of evidence, in almost every part of the world. It is not in Great Britain alone that its efficacy is attested in thousands of instances; it is no less acknowledged and adopted by our enemies than by our friends. There is not a country in Europe which has not borne testimony to the merits of this great discovery. It is pervading with success the immense population of Asia, penetrating the regions of Africa, and is cordially embraced by the Indians of America. Should there be rare exceptions to the efficacy of the Vaccine Inoculation, it is nothing more than the Inoculation of the Small Pox is subject to." The Report then announces, that the number of persons inoculated at the Stations of the Society since the last Annual Report is 6924, the total amount being 12,611 since the Institution of the Society in 1803. From the Central House, 16,236 Charges of Vaccine Matter have been furnished since the last Annual Report, free of expense, to applicants in most parts of the United Kingdom, and in foreign places; exclusive of a considerable supply from the other stations. The establishment of Jennerian Societies for the counties of Sussex and Somerset, and in Dublin and Edinburgh, is mentioned as an example which should be followed in every city and county of the United Kingdom. No less a number than 145,840 persons have been vaccinated at Madras, without the occurrence of any casualty; and 60,000 at Paris, within the last three months. A cotemporary Journalist has spoken so well on this subject, that we shall quote his sentiments.—"If the Cow Pox should not prove a complete guarantee against the Small Pox, there will be no occasion to hunt after a few anomalous and irregular cases, to shew its inutility; such cases having been known also to occur among persons inoculated with variolous matter. Whenever Small Pox shall become epidemic, and shall find its way into any narrow and thickly-inhabited districts, if the Cow Pox be not a complete security against the infection, hundreds of vaccinated patients will take the complaint. Nothing of this kind has yet happened; and as Vaccination is on all sides acknowledged to be a safe practice, neither endangering the lives of the persons who undergo the operation, nor subjecting those in the neighbourhood to the least inconvenience, no friend to humanity can, we should think, wish to see it discontinued. In respect to the Cow Pox being a scrofulous complaint, or leaving some peculiar taint or venom in the constitution, it has been repeatedly shewn, that fewer instances of such accidents are found to have occurred after vaccination, than after inoculating with variolous matter."

FRANCE.

M. HUMBOLDT, who has recently rendered himself conspicuous by his Travels in South America, is at present in Paris, but will soon proceed to Italy, for the purpose of volcanic and other experiments, which are necessary to form a comparison with those which he made on the Andes.

M. BOUPLAND, who travelled in the Andes with M. Humboldt, is preparing at Paris a work on the *Equinoctial Plants.*

The Academical Society of Sciences, at Paris, have offered a prize of 300 francs, for the best answer to the following question:—"What influence would it have on the political and commercial interests of the European states, if the power of the English at sea were reduced to the standard of that of other maritime nations?"

ITALY.

Professor FRANCIS SERVE has published, at Florence, a translation into Italian of BLAIR'S *Lectures*, with Notes and Additions.

A translation of the *Theatre of the Greeks* is publishing at Bologna.

A Journal, intended to embrace the whole of *German Literature*, appears monthly at Roveredo.

A typographical society, established at Milan, has announced a new and elegant edition of all the classical authors of Italy, who lived from 1200 to 1700. Each volume will be orn[illegible]ented with a portrait

This undertaking will be executed under the auspices of the government.

GERMANY.

Mr. Von Klein, Privy Counsellor at Manheim, with the view of continuing his Biography of Illustrious Germans, has offerred a prize of 30 ducats for the best *Life of Luther*.

The university of Erfurth, which place is now under the dominion of Prussia, has been suppressed.

The new College of Literary Censure, at Vienna, is charged with the revision of all books, the importation of which took place under the reign of Joseph II. from 1780 to 1790. It is composed of a president and four assistants, three of which are ecclesiastics. The list of works prohibited by this college will be made known in writing to the booksellers only; and a great number of literary productions, in various languages, have already been prohibited.

Prince Nicholas Esterhazy has bought the collection of Copper-plates belonging to Anton Kollowrath, at Prague, consisting of 12,000 pieces, for 45,000 florins. They were sent, in November, to Eisenstadt, in Hungary; and are designed, it is said, for the foundation of an Academy of the Fine Arts, which the Prince purposes to erect at Pest, for the benefit of his countrymen.

The Ortler Spitze, in the Vintschau, has been lately ascended, for the first time, when its height was found by the barometer to be 14,466 Parisian feet above the level of the Mediterranean. Next to Mont Blanc, which, according to Saussure, is 14,556 feet above the sea, it is the highest in the Old World; as the Gross Glockner, which is considered to be the most elevated summit of the Tyrol, is, according to Von Moll, only 12,976 feet high.

SWEDEN.

A translation of the Æneid into Swedish hexameter verse, has been undertaken by a person named Adlerbath. It is the first Swedish work in this kind of verse.

DENMARK.

A Commission established in this country for the propagation of the Vaccine Inoculation, have made a Report, by which it appears, that the benefits of this practice have been diffused this year, not only through Denmark and Norway, but even Iceland, Greenland, the Ferro Isles, Guinea, Tranquebar, and the Danish Islands in the West Indies. The Commission have also furnished many foreign countries with excellent vaccine matter; some of which has been sent into Sweden, Russia, China, and Hindostan; and have likewise supplied with it the Russian vessels destined for a Voyage round the World, and the different Danish vessels freighted for long voyages. They have, besides, distributed to medical men and public functionaries, a copy of Instructions, accompanied by engravings, which teach the proper method of the practice. The number of persons vaccinated in the territories of the King of Denmark, during 1803, amounts to 14,492.

HOLLAND.

The Dutch language, notwithstanding the influence of the French, and of their language in Holland, is as far as ever from being neglected by that people, strongly attached to whatever relates to their manner and character. Works appear in this language, from time to time, which contribute not a little to its preservation. M. Van Streck has published, at Amsterdam, a Dutch translation, in verse, of De Lille's *Homme de Champs*. Professor Siegenbek, of Leyden, has obtained a prize proposed by the Literary and Poetical Society of Rotterdam, for the best memoir on the following question:—"How far is it expedient to accommodate Dutch orthography to euphony and ease of pronunciation?"

The Batavian Society of Public Welfare have offered a gold medal for the best Memoir on each of the following subjects:—1. The Life of a Christian, or the Journey of a Christian to Eternity. 2. A Picture of the Comforts of Domestic Life. 3. A detailed Description of those productions of the three kingdoms of nature which are rendered subservient to man, and of those of which he may yet avail himself. 4. A popular System of Physics, calculated to counteract superstition and prejudices.

PORTUGAL.

The Prince Regent has formed the project of composing a *Bibliotheque Universelle*, which is to contain the works published in the principal European states, in their original languages: and has charged the different Portuguese diplomatic agents with the collection of materials.

RUSSIA.

Count Rasoumowsky, of Moscow, has offered to the Minister of Public Instruction a considerable Library, a Cabinet of Natural History, and the sum of 100,000 roubles, to be employed in promoting the instruction of the people.

Five Journals are published at Petersburgh. 1. The *Petersburgh Journal*, which appears under the auspices of Count Kotschuloy, Minister of the Interior, and is exclusively occupied with an account of the operations of his administration: each number being divided into two sections, the first contains the principal ukases respecting his department; and the second a number of select pieces on political Economy, Statistics, &c. translated, chiefly, from foreign languages. 2. *Journal designed for the Dissemination of Knowledge among the People*, which is published under the direction of the Minister for Pub-

lic Instruction, by the academicians Oseresousky and Fuss, and is divided into six sections; the first of which contains the ukases and decrees concerning the propagation of knowledge and the organization of the schools; the second, the regulations for the general administration of the schools, universities, gymnasia, &c.; the third, annunciation of legacies and donations in favour of these establishments; the fourth, extracts from the reports of the universities, &c. on the progress of their pupils; the fifth, an annual account of the application of the sums given by the Emperor to the Minister of Public Instruction; and the sixth, memoirs on scientific subjects. 3. Coryphæus. 4. The *Northern Advertiser*. 5. The *Technological Journal*, published by the Academy of Sciences, and edited by the academician Servergin, the object of which is to acquaint the people with new discoveries in the arts and trades, and to point out their application.

Eight Journals are published at Moscow, which are entitled, The *Patriot*, The *European Advertiser*, The *Moscow Mercury*, The *Friend of Knowledge*, *Russian Literary News*, *Pythagoras*, The *Political Journal*, and The *Journal for Amusement*.

The Emperor has ordered, that, at all the Universities and Public Schools, *Meteorological Observations* shall be regularly made, and the results laid before the public.

The Universities of Petersburgh, Moscow, Casan, and Charkow, have each 28 Professors, and cost the Government annually 130,000 roubles. Some members of each body travel at the expense of Government, which maintains, besides, 40 students in each. The Gymnasia throughout the Empire are in number 42, and cost respectively from about 5000 roubles to upward of 6000. The schools amount to 405, the entire charge of which is 563,540 roubles. The total expense of these public establishments is 1,319,450 roubles. The Universities of Dorpat and Wilna, together with some Gymnasia, are not comprised in this estimate. Every effort is used to furnish the Universities with skilful Professors, many of whom are invited from foreign countries; but this not always with success, there being at present no less than 17 chairs vacant in that of Wilna. All the courses in those of Moscow, Charkow, and Wilna, are read in Latin.

Intelligence has been received at Petersburgh of the arrival at Kamtschatka, in July last, of the Russian vessels dispatched on a Voyage round the World, under the command of Captain KRUSENSTERN. They had not lost a single man, nor had they any sick at that time. The squadron had touched at the Marquesas, and had brought away an Englishman and a Frenchman, of whose adventures Captain K. had then learnt nothing, as they had both entirely lost the use of their native languages.

WEST INDIES.

A Monthly Miscellany has appeared in the Island of Jamaica, entitled the *Jamaica Magazine*.

AMERICA.

The State of New York, which had already a University and a Society of Sciences, has recently established an *Academy of Fine Arts*. A subscription has been opened, for the purchase, from Europe, of casts of the finest ancient statues, groups, and bas-reliefs.

A *Catalogue of Books printed in the United States in* 1804, has lately appeared at Boston. The catalogue, arranged after that of London, and which will be continued, like that, every two years, contains the titles of 1295 works, which have appeared in the United States; not including pamphlets, and other pieces of a local nature. Three works only are published in foreign languages. Under the class of Jurisprudence, are reckoned 33 works; of Medicine, 64; of Theology, 247, in which are comprised 24 editions of the Bible; of Education, 111; of Music, 25; of Miscellaneous books, 796; and, in a Supplement, are given 19. Of the whole number, nearly the ninth part consists of Original American works, and the remainder, of re-impressions of English works, and of Translations.

The Government of South Carolina having granted considerable sums for the establishment of a University in that State, it was opened towards the end of April, 1804. The Library then consisted of more than 500 volumes; and the number of subjects in Natural History, and of Philosophical Instruments, was considerable.

The same Government has granted the sum of 1000 dollars, for the formation of a Library for the use of the Legislative Body.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Letter to John Clayton the Elder, occasioned by his counter and impartial State-ment. By Obadiah Christian, one of the People called Quakers. 6d.

An Address to Lord Teignmouth, President of the British and Foreign Bible Soci-

ety, occasioned by his Address to the Clergy of the Church of England. By a Country Clergyman. 1s.

A Letter to a Country Clergyman, occasioned by his Address to Lord Teignmouth, President of the British and Foreign Bible Society. By a Suburban Clergyman. 1s. 6d.

A candid Examination of the Rev. Charles Daubeny's Vindiciæ Ecclesiæ Anglicanæ, &c. with occasional Strictures on Mr. Overton's True Churchman Ascertained. 8vo. pp. 141. 3s. 6d.

Letters occasioned by a Pamphlet recently published by Rowland Hill, A. M. intitled "A Warning to Professors;" containing Observations on the Nature and Tendency of Public Amusements, &c. By D. W. Harvey, Esq. 2s.

A connected and Chronological View of the Prophecies relating to the Christian Church; in Sermons preached at Lincoln's Inn Chapel, at the Lecture of the late Right Rev. William Warburton, Bishop of Gloucester. By Robert Nares, Archdeacon of Stafford, &c. 8vo. 7s. 6d.

A Fast Sermon, preached at Bath, February 20, 1805, by the Rev. Edward Poulett. 1s.

War inconsistent with Christianity; a Fast Sermon, preached May 25, 1804, and February 20, 1805, being the Twelfth Year of the present War. By the Rev. R. Warner; the Fourth Edition, with large Additions. 2s.

A Second Serious Exhortation to attend Public Worship on the Lord's Day. 12mo.

A View of the Objection of Mr. Gibbon, that our Lord foretold his Second Coming, which has not proved to be agreeable to Experience; chiefly intended as a Specimen of the true Method of ascertaining the genuine Meaning of the New Testament. By N. Nesbet, M. A. 1s. 6d.

The fatal Use of the Sword considered, in a Sermon preached at Birmingham, on the last Fast Day. By the Rev. S. Madan. 1s.

A View of Religion. By Hannah Adams; a new Edition, with Additions; to which is prefixed, an Essay on Truth. By Andrew Fuller. 8vo. 6s.

Pastoral Cautions; an Address to the late Mr. Thomas Hopkins, when ordained Pastor of the Church in Eagle-street, Red Lion-square; now published and enlarged. By Abraham Booth. 1s.

The Divine Visitations considered, in a Sermon preached on the last Fast Day. 1s.

Sermons, chiefly designed to recommend the practical Morality of the Gospel, and intended for the Use of Family Devotion. By a Layman. 8vo. 5s.

The Rev. Adam Clarke's new and considerably enlarged Edition of Claude Fleury's History of the Ancient Israelites, with an Account of their Manners, Customs, &c.; with a Life and fine Portrait of Claude Fleury. 12mo. 4s. 6d.

Archbishop Leighton's whole Works, Vols. I. II. III. (to be completed in Four Vols.) elegantly printed, with a fine Portrait, Life, &c. By the Rev. Erasmus Middleton. 8vo. 7s. per Vol.

An Attempt to adapt Sacred History to the Capacities of Children. By R. Burgh, M. A. 1s.

MISCELLANEOUS.

Hints towards forming the Character of a young Princess. 2 vols. 8vo. 12s.

The Costume of Great Britain, in a Series of coloured Engravings; the Subjects collected and executed, and the Descriptions written, by W. H. Pyne; No. 1. containg Five Plates, (to be continued every three Months, and be comprised in Twelve Numbers). 15s.

Original Anecdotes of Frederick the Great, King of Prussia, his Family, his Court, his Ministers, his Academies, and his Literary Friends. By M. Thiebault. 2 Vols. 8vo.

The Merchant's Assistant; containing every Information on the Commerce of London with the principal Places in Europe; calculating Exchanges, Arbitrations of Exchanges, Operations in the Price, Import and Export of Bullion; Division of all Foreign Weights, and of the Measures of Corn, &c. compared with the English Standard; by C. Dubost. 7s.

The Asiatic Annual Register; or, a View of the History of Hindostan, and of the Politics, Commerce, and Literature of Asia, for the year 1803. 8vo. 13s.

The History of the Peloponnesian War, translated from the Greek of Thucydides; to which are added, Three Preliminary Discourses. By William Smith, D.D. Dean of Chester, Fourth Edition; to which is now first prefixed, the Life and Character of the Translator, and his Portrait, elegantly engraved, taken from an Original Painting, and with two Maps. 2 Vols. 8vo.

Transactions of the Royal Society of Edinburgh; Third and concluding Part of the Fifth Volume. 4to. 7s. 6d.

Observations on Charity Schools, Female Friendly Societies, and other Subjects connected with the Ladies' Committee. By Catharine Cappe. 4s. 6d.

A Dissertation on the best Means of Civilizing the Subjects of the British Empire in India, and of diffusing the Christian Religion throughout the Eastern World; (which gained Mr. Buchanan's prize). By the Rev. William Cockburn. 4s.

An Essay on the Spirit and Influence of the Reformation by Luther; the Work which obtained the Prize on this Question, proposed by the National Institute of France:—"What has been the Influence of the Reformation by Luther on the Political Situation of the States of Europe, and on the Progress of Knowledge?" By C. Villers; translated by B. Lambert. 8vo. 9s.

Volume the Fifth, including the Nineteenth Part, of the Abridgment of the Philosophical Transactions of the Royal Society of London. 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

INDIA.

Extract of a Letter from the Malabar Coast.

"THERE are some small congregations in different parts of this coast, calling themselves Roman Catholic, which were established by the Portugueze while they had possession of the country. But the Portugueze, in the hope of reconciling the natives to their mode of worship, have assimilated the disgusting parade of their own ritual, to the idolatrous worship which generally prevailed. You may therefore conceive what a strange scene their churches must exhibit. I went one day to one of them. They had a horrid bleeding figure nailed upon a cross, representing Christ crucified. Whenever a curtain, which concealed the figure, was drawn up, the poor creatures began tearing their hair and beating their breasts, and screaming in the most hideous manner. On the curtain being dropped, the priest, a native, began to address the people in the Portugueze and Malabar languages alternately; but they seemed all inattention till the curtain was drawn up a second time, when they began to behave in the same extravagant manner as before. They seem to have no idea whatever of true religion, and, I think, are fully as much to be pitied as those who still worship their Hindoo idols."

MISSION TO THE COROMANDEL COAST.

Several Missionaries have lately been sent from this country by the London Missionary Society, with the view of establishing a Mission on the coast of Coromandel, and, if practicable, in the Mysore country.

TARTARY.

Mr. Brunton is at present engaged in translating the Scriptures into the Turkish language, which is much spoken in the districts near Karass. An Arabic tract which he drew up, in order to expose the delusions of Mahommedan superstition, is printing for distribution among the Mussulmen, who are very numerous in that quarter.

When the last accounts came away two of the Missionaries were in very indifferent health, and one of them had died suddenly. The native boys, who had been redeemed, were very healthy. They began to know something of the principles of Christianity; and the cheerfulness with which they joined in singing psalms at family worship, and in attending other religious exercises, shewed them not to be bigotted to their old faith. Gillorum Harrison, the African youth who accompanied Mr. Brunton from Sierra-Leone, spoke the Tartar language very fluently, and was in various ways very serviceable to the Mission, and Mr. Brunton's children had made considerable progress in learning both the Tartar and Circassian.

The Missionaries regret much the necessity of their removal from Karass to Georghievsk, on account both of the greater unhealthiness of the latter situation, and the greater expense which attends a residence in it. Their Mahommedan friends at Karass continued to correspond with them, and to manifest a strong attachment to them. They were in hopes that the troubles of the country would soon be so composed, as to admit of their returning to Karass, which they represent as a highly desirable situation in all respects. They solicit a reinforcement of Missionaries; and they express a hope, that both the plague and the war will eventually contribute to the success of their mission; many of the Tartars considering both as a judgment on them for their wickedness. The issue of the war is also likely to break the power of the Mahommedan chiefs, who are the great opposers of Christianity.

Mr. Brunton had finished translating the greater part of the Gospel of St. Matthew into the Turkish, and was proceeding with the work. By means of his intimacy with the Effendi, and some other learned Moslems, he had a good opportunity of comparing the old Tartar dialect with the modern Turkish; and he is convinced that a Turkish translation will be more generally understood among the different Tartar tribes than any other. The Missionaries express a strong wish, that both a printer and a surgeon may be sent them.

AMERICA.

The following unfavourable picture of the state of religion, in some parts of America, has recently appeared in a periodical publication. It corresponds so exactly with information which has reached us from other quarters, that we are inclined to regard it as a just representation.

In the state of Vermont, the inhabitants are not unwilling to attend public worship; but the number of preachers is so small that a great majority of the people are destitute of public instruction. The ministers read dry metaphysical sermons in the style of Dr. Hopkins; and their system may be termed *Calvinistic quietism.* There are, besides, a number of Arminian Baptist preachers, some of whom can scarcely read; they behave in a disorderly manner in their meetings, and are led away by enthusiasm, *so that the ways of God are evil spoken of.* The religious state of the province of Canada is described as not producing a more favourable impression on the writer's mind.

GREAT BRITAIN.

A Society has lately been instituted in London, entitled, THE REFUGE FOR THE DESTITUTE, his Royal Highness the Duke of YORK, President; the Earl of DARTMOUTH, the Earl of MOIRA, Right Hon. Lord GRANTLEY, Right Hon. Lord GRENVILLE, Hon. PHILIP PUSEY, JOHN BLACKBURN, Esq. M. P. HENRY THORNTON, Esq. M. P. and ALEXANDER BENNETT, Esq. Vice-Presidents. The object which this society has in view is to provide places of refuge for persons discharged from prison, or the hulks, unfortunate and deserted females, and others, who from loss of character, or extreme indigence, cannot procure an honest maintenance, *though willing to work.* It is intended, with a due regard to the separate support and employment of the male and female objects of this institution, to pay the most particular attention to the improvement of their morals, and to afford them an opportunity of pursuing, or of learning, various trades and occupations. After they have acquired such habits of religion and industry, as may render them useful members of society, proper situations will be sought for them, and rewards bestowed on those who persevere in good conduct.

When it is considered, that thousands in this metropolis subsist by dishonest practices, whilst some, it is much to be feared, perish from want, before parochial relief can be obtained; an undertaking tending to remove such evils, we trust, will not fail to experience the most general patronage and support.

On Sunday, April 21, a collection was made at Bentinck Chapel, Lisson-green, St. Mary-le-bone, for the benefit of the Society for Missions to Africa and the East. The Rev. Basil Woodd, M. A. Minister of the Chapel, preached on the occasion from Luke xxiv. 47.

The collection at the doors, morning and evening, produced	£106	16	0
Donations ...	76	0	0
Subscriptions	44	12	0
Total	£227	8	0

We understand that it is Mr. W.'s intention to collect for this Mission annually, on the first Sunday after Easter.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE Continent has furnished, during the present month, scarcely any news worthy of notice. We are still in the dark with respect to the line of policy likely to be pursued by the powers of the North. Those of Germany seem disposed to acquiesce in the addition of the regal Crown of Italy to the other usurpations of Bonaparte. Austria is said to have suspended her military movements on the frontiers of Italy; but at the same time to be new modeling her army on a much more efficient plan than that on which it is at present; and Naples to have consented to maintain a body of French troops, and to withhold all supplies from the English fleet, with a view of saving herself from the vengeance of France. The Magistrates of Lubec still refuse to comply with the pecuniary demands of the French; and it is supposed that the King of Prussia encourages their resistance.

EAST INDIES.

From the mode of warfare which Holkar seems to have adopted, there is every prospect of a lingering and expensive contest. His movements are said to be so rapid, at the rate sometimes of sixty miles a-day, that our army cannot keep pace with him. His superiority in this respect put it in his power to attack Delhi, which he hoped to carry by assault; but the garrison made such a gallant resistance as to give Lord Lake an opportunity of coming to its relief. On the approach of his Lordship, Holkar quitted Delhi, after he had cannonaded it for seven days, and made an attempt to get possession of the baggage of our army, which not only proved unsuccessful, but is stated to have cost him two thousand of his horse. It was supposed to have been Holkar's intention to make an incursion, while our troops were traversing his territories, into the rich provinces of Oude and Benares.

UNITED STATES.

Mr. Jefferson has been re-elected President, and Mr. G. Clinton has been elected Vice-President in the room of Mr. Burr. The statement made at the opening of the Congress, by the President, exhibits a flattering picture of the progressive improvement of the American finances. All excise duties have been wholly abolished; and the only duties now levied are those of the customs.

WEST INDIES.

The Rochefort squadron, which escaped from port in January last, has made its appearance in the West Indies. A part of this force invested the Island of Dominica on the 20th of February, and effected a landing on the following day, after having been repeatedly driven back by the troops under Governor Prevost. The town of Roseau and its dependencies capitulated to the French, but Governor Prevost got into Prince Rupert Fort with such force as he could collect, determining to defend it to the last extremity. A report has since been received, that the French had evacuated Dominica, and were gone to Martinique, but it does not rest on any very satisfactory authority. The next intelligence from this quarter will probably be highly interesting. Admiral Cochrane has followed the French squadron to the West Indies with six sail of the line, and he would probably arrive there about the end of March. Considerable apprehensions are justly entertained, if not for our West Indian possessions, at least for our trade in that quarter. The rate of insurance rose on receiving intelligence respecting the attack on Dominica, from five to twenty-five per cent.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

In consequence of the rejection by the House of Commons of the proposed Tax on Horses used in Husbandry, and of the alterations made in the Salt Duty, it became necessary to provide taxes to the amount of £400,000. This sum the *Chancellor of the Exchequer* proposed to raise in the following manner: an addition of 50 per cent. to the tax on glass; of ten-pence per thousand to that on bricks and tiles; of one-sixth to the tax on auctions of estates, and one-fifth on those of goods; of six-pence on coffee; of ten shillings per hogshead on cider and perry; of 20 per cent. on slate and stone carried coastwise; of 10 per cent. on iron, barilla, turpentine, &c.; and of 2½ per cent. to the present duties on all other goods imported; besides doubling the duty on gold and silver wire, and adding a trifle to the excise on vinegar.

The Bill for the reduction of the Militia has passed into a law.

On the 5th inst. Mr. *Francis* brought forward a motion on the subject of India, the purport of which was to recognize the principle of the act of parliament passed in 1782, which rendered it unlawful in the Company's servants to wage wars of ambition and conquest, and declared it impolitic to extend the bounds of our Indian Empire. Mr. *Francis* deprecated the policy which had been pursued by Marquis Wellesley, of overrunning the states of the defenceless native powers. He animadverted on the war with Holkar, and complained of the violation of the act of parliament by Marquis Wellesley in not furnishing intelligence respecting the grounds of the war. He was supported by Mr. *Grant*, Chairman, and Mr. R. *Thornton* and Mr. *Huddlestone*, two of the Directors of the East India Company, and also by Mr. *Fox* and Mr. *Wilberforce*. The motion was opposed by Lord *Castlereagh*, Lord *Temple*, Mr. *Pitt*, and Sir *T. Metcalf*; who affirmed that the motion was unnecessary, as government, it was admitted, had already applied a remedy to the evils complained of by appointing Marquis Cornwallis to the office of Governor General of India; that it was also objectionable as casting a slur on the justice, magnanimity, and good faith of the British Government, for which there might prove to be no foundation. The motion on

a division was lost, there being 105 against and 46 for it.

The question of Catholic *Emancipation*, as it is insidiously called, will be brought forward on the 9th of May. One would suppose, from the language employed on this occasion, that the Catholics of Ireland were placed in a state of the most servile degradation. Emancipation! the term has been familiarised of late to British ears. It leads the view almost involuntarily to our West Indian Colonies. And is no effect produced by this unwarranted association? With uninformed persons doubtless the effect is considerable, and probably was anticipated in the choice of the expression. But surely the expression is not fairly descriptive of the case. These *slaves* whom it is now proposed to *emancipate*, possess at this moment every privilege which the most favoured Protestants, the members of the Establishment, enjoy, excepting those of giving us a king or queen; of filling thirty of the great offices of state, or acting as judges; and of sitting in parliament. They even elect members of parliament. Is it not, therefore, an abuse of terms to speak of this state as one from which they require to be *emancipated?* It is a state in which all his Majesty's subjects, a very few excepted, are equally placed, if not by law yet by the necessity of the case. We mean not, however, to do more at present than to correct the effect of this misrepresentation. We shall have an opportunity of fully stating the question in our next.

On the 8th instant an important debate took place in the House of Commons on the subject of the violation of the law imputed to Lord MELVILLE in the 10th report of the commissioners of Naval Enquiry. A number of resolutions were moved by Mr. *Whitbread* and supported by Lord *Henry Petty*, Mr. *Ponsonby*, Mr. *Fox*, Mr. *Wilberforce*, and Mr. *Tierney*, the purport of which was, after stating the facts of the case, to declare Lord *M.* guilty of "a gross violation of the law, and a breach of his public duty." These resolutions were opposed by Mr. *Pitt*, Mr. *Canning*, Lord *Castlereagh*, the *Attorney General*, and the *Master of the Rolls*, on the ground that an inquiry should be instituted antecedently to a vote of condemnation: and Mr. *Pitt* proposed to substitute in the place of the resolutions a motion for a select committee to enquire and report. At five in the morning the House divided, when there appearing 216 on each side, the Speaker was called to give his casting vote, which he did in favour of Mr. *Whitbread's* resolutions. A motion for an address praying his Majesty to dismiss Lord *Melville* from his presence and councils for ever was withdrawn, in order to allow time for his removal, without resorting to this measure.

On the 10th Mr. *Pitt* announced to the House that Lord *Melville* had resigned his seat at the Admiralty Board. Mr. Whitbread nevertheless brought forward the motion which had been suspended, on the ground that Lord Melville still held the office of Privy Councellor, besides some lucrative situations under the crown. The sense of the House appearing to be unfavourable to this motion, at least until an inquiry should have been instituted to ascertain the extent of Lord *Melville's* guilt, the motion was withdrawn. It was agreed however to carry the resolutions which had been passed on the 8th to the foot of the throne, which was accordingly done on the following day. The House then adjourned to the 25th, when the business was to be again resumed.

The decision of the House appears to us to have been highly honourable to the character of Parliament. It is a clear confutation of those charges so often brought by jacobinical writers against the representatives of the people. It proves that they are its *real* representatives; and that however they may incline on ordinary occasions to vote with their respective parties; yet when a plain case is made out against a person however high in power, a large part of the ordinary supporters of Government are not unwilling to co-operate with the opposition. It is worthy of observation that even Mr. Pitt's amendment by no means amounted to an acquittal of Lord Melville. It professed only to suspend judgment, on the ground that further examination was previously necessary. It therefore seems probable that even supposing a committee to have been appointed, the final judgment of the House might still have been against Lord Melville. The question in debate was this: whether the fact of a wilful violation of the law was already so clear, and so incapable of being overthrown by farther evidence, that an *immediate* decision ought to be passed upon this single point, other topics being submitted to the investigation of a committee; or whether enquiry should be made by a committee into those other topics, as well as into all circumstances as well of aggravation, as of extenuation in the conduct of Lord *Melville*, *anteecedently to any judgment*. Most happily as we think for the country, the House anticipated the general sentiments of the public on this important and interesting question, and pronounced a prompt verdict. It has thus established its character for integrity and independence; and the circumstance of the Speaker having given his casting vote in favour of the censure places him in a most respectable light. He was raised to his exalted station at the recommendation of his Majesty's ministers; but he did not hesitate in deciding whether an act passed by the House in which he presides, should be violated with impunity or not.

We congratulate our countrymen on the decision which has taken place, on two grounds: first, on account of the confidence

in Parliament which it must inspire: secondly, because we believe that the maintenance of a high principle of honour and integrity, in the concerns of private life, depends much on the example exhibited by the Parliament and the Government. Let not, however, the tone taken by our representatives, in respect to this particular point, be echoed merely in the resolutions of public meetings. Let us aim at an equal elevation of principle in all our transactions with each other. It ill becomes us to be forward in declaiming against the vices of Government, if we are not watchful against our own;—to be sordid, covetous, or lax in the shop, and patriots only when we come abroad.

Lord *Henry Petty* has given notice of a motion for abolishing the foreign slave trade.

DOMESTIC INTELLIGENCE.

On the 23d instant the ceremony of the Installation of the Knights of the Garter took place at Windsor, with circumstances of more than ordinary magnificence.

The Right Hon. Lord Napier has been appointed his Majesty's High Commissioner to the General Assembly of the Church of Scotland.

James Pattison, Esq. has been chosen a Director of the East India Company, in the room of Stephen Williams, Esq. deceased. At the annual election the six Directors who went out last year by rotation were re-chosen: after which Charles Grant, Esq. was elected Chairman, and George Smith, Esq. Deputy Chairman.

It is said to have been officially notified to the gentlemen interested in the long standing claims against the Spanish Government, that all the treasure detained in the Spanish Plate Ships, previous to the Declaration of War, is to be appropriated in the first instance to the discharge of the above-mentioned claims.

Sir Charles Middleton, Bart. has been appointed to the important situation of First Lord of the Admiralty, in the room of Lord Melville.

We have learnt (April 29) from good authority, that Lord Sidmouth has sent in his resignation. This event may be considered as portending farther changes in the administration.

NAVAL INTELLIGENCE.

Several country ships have lately been captured by Linois's squadron and carried into the Mauritius. The Prince of Wales Indiaman is reported to have also fallen into his hands.

Several rich Spanish merchantmen, and two Spanish privateers, have been taken by our cruizers.

In the West Indies several stout French privateers have been taken, besides which the capture has been announced of 28 French and Spanish vessels of different kinds, and of the re-capture of 15 others.

Several French gun-boats have lately been taken, and some wrecked near Boulogne. One of our gun-brigs has been lost near Dieppe.

The Gazette of the 24th inst. contains an account of a most brilliant action. Sir Robert Lawrie, in the Cleopatra, one of the smaller class of frigates, with only two hundred men on board, engaged, and was at length captured by, a French frigate, La Ville de Milan, of 46 guns and 360 men. This misfortune was owing to the loss of the wheel which was broke in pieces by a cannon-ball. The Cleopatra became in consequence ungovernable. A gallant resistance, however, continued to be made, and she did not strike till she had lost fifty-eight men in killed and wounded. Three days after, both ships were met by his Majesty's ship Leander, and taken without a contest. The French owned that had it not been for the accident which happened to the Cleopatra they must soon have struck to her. They are said to have lost one hundred men in killed. The captain was killed by the last shot fired from the Cleopatra. Both ships were mere wrecks, having lost almost all their masts.

The French fleet, consisting of 11 sail of the line and 7 frigates, sailed from Toulon on the 30th of March, and has since passed the Gut of Gibraltar.

ANSWERS TO CORRESPONDENTS.

MOMUS; J. B. S.; A CHRISTIAN PATRIOT; THEODOSIUS PHILALETHES; ZEALOUS GROANWELL; and ΦΙΛΟΣ; are under consideration.

ΗΡΟΤΟΠΕΙΡΟΣ; NARCISSA; and the Complaint of the 18th Psalm; will be inserted.

JUVENIS; and W. are received.

C. N. would have had a better claim to insertion, had he thought proper to observe the common rules of good manners in writing.